

Saint Andrew's Church




David Russell Jack

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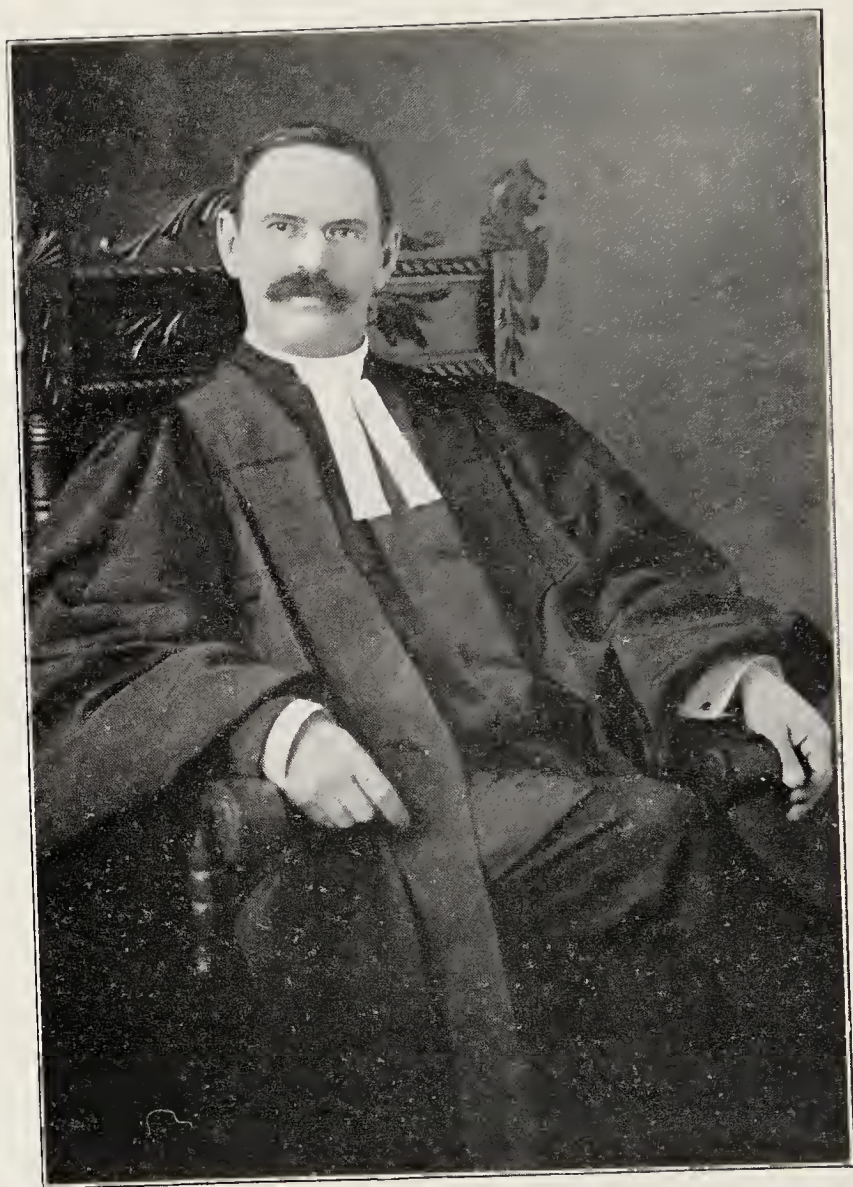


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REV. JOHN H. MacVICAR, D. D.

HISTORY

OF

Saint Andrew's Church

SAINT JOHN, N. B.

BY
DAVID RUSSELL JACK

Corresponding Member Genealogical and Biographical Society of New York.

Corresponding Member Literary and Historical Society of Quebec.

Corresponding Secretary N. B. Historical Society.

Historian and Secretary N. B. Loyalists' Society.

Writer Centennial Prize Essay, 1883.

Editor *Acadiensis*, 1901-1908.



ST. JOHN, N. B.:
BARNES & CO., LIMITED, PRINTERS.
1913.

PREFACE.

At the Annual Congregational Meeting of Saint Andrew's Church, Saint John, N. B., held on January 15, 1908, it was resolved, upon the suggestion of the pastor, Rev. David Lang, that a history of the Church from the time of its inception be prepared, and if possible that it be published in time for distribution at the approaching One Hundred and Twenty-fifth Celebration of the Founding of the Church, in the month of May, 1909. This proposition was at once acquiesced in by a unanimous vote of the congregation. Owing, however, to the extent of the work, the amount of research for suitable data involved, in consequence of the frequent losses by fire which at various periods had destroyed many of the Church records, the completion of the book in such a short time proved an impracticable task. The plan of a Church history has, however, been vigorously followed up, and the results are presented in this volume.

The late James A. Tufts, for many years an elder of St. Andrew's Church, lately deceased, and frequently referred to in the following pages, had, aided by the valuable reminiscences of his venerable father, Hugh Kearns Tufts, whom the writer well remembers,

prepared a short historical sketch of the Church of about thirty pages of manuscript in extent, devoted largely to descriptions of the interior and exterior of the old Kirk, the celebration of the Holy Communion in the early days, and many other matters of interest, some of which it would be difficult to duplicate from the present available sources of information. Much of the material gathered by Mr. Tufts has been included in the following pages.

The preparation of this work has proved a task of much greater magnitude than the writer supposed when taking up the work. Feeling, however, that care, exactitude in dates, and such a literary balance as was possible with the scanty materials available regarding some periods, were more important even if the work was not quickly completed, than a work poorly edited and carelessly prepared, it has been the writers endeavor to make this book as complete as the various circumstances referred to would permit.

To preserve all the data obtainable regarding St. Andrew's Church and its origin from the first settlement of the country, when upon the landing of the Loyalists on Sunday, May 18, 1783, a union service was held upon the beach at the Upper Cove, down to the date of publication has been the writer's chief ambition. The union service alluded to was one of thanksgiving to the Most High who had brought those present out of a land where rebellion and persecution prevailed, to a new home and a new land, where they aided in laying broad and deep the foundations of what is now one of the greatest empires, that the world has seen.

Valuable assistance has been received from so many different sources, and so many books, brochures and newspaper articles have been drawn upon for materials, that it is difficult to make suitable acknowledgment without invidious distinctions. In many cases extensive excerpts have been acknowledged by the use of foot notes, in others the source of information will be found within the pages themselves.

From time to time, from the pulpit and by means of letters to the daily press, urgent requests have been made that any persons who might be in possession of illustrations, or of biographical data concerning those who had been particularly active in the work of the Church, should furnish such information to the writer, for insertion in the book. Too great a feeling of modesty has doubtless kept many persons from responding to such a call. In other instances valuable news clippings, letters, portraits and other treasured relics of departed worth have been placed in the writer's hands to deal with as he would. In every case it has been his chief aim to do honor where he felt that honor was due, to nothing extenuate nor aught set down in malice, to respect the feelings of those who survived, and where differences of opinion existed to either state both sides of the case or to remain silent.

In the preparation of this work, the preface has naturally been the last word spoken, and as an important event of the Church history has transpired since the printing of the last form of the book proper, it would seem only right that it should be mentioned here. In the old Kirk were three memorial tablets,

all of which have been destroyed by fire. The St. Andrew's Society of St. John asked and received permission to restore the tablet to the late Hon. William Pagan, of whom a short biographical sketch will be found on pps. 352 and 353 of this book. The following members of St. Andrew's Society were accordingly appointed a committee to carry out this plan: Peter Robertson Inches, M.D., convenor; Robert B. Paterson, then president of the Society, J. Roy Campbell, John Rogerson, and David Russell Jack. After much discussion as to the most suitable material for the tablet, the length of the inscription and so forth, the majority of the committee decided that the tablet should be of marble, that it should be placed upon the eastern wall of the church to the north of the pulpit, and just beneath the gallery, and that the inscription should be as follows:

IN MEMORY OF

HON. WILLIAM PAGAN.

BORN AT GLASGOW, DIED AT FREDERICTON, N. B.,
MARCH 12, 1819.

A SUPPORTER OF THE CROWN AND EMINENT LOYALIST,

HE REMOVED FROM FALMOUTH TO PARR TOWN.
AT CLOSE OF AMERICAN REVOLUTION.

FIRST PRESIDENT ST. ANDREW'S SOCIETY, ST. JOHN, 1798,
AND FOR TEN SUBSEQUENT YEARS.

ERECTED BY THE SOCIETY
IN PLACE OF FORMER MEMORIAL DESTROYED IN FIRE 1877.
A. D., MCMXIII



TABLET TO HON. WILLIAM PAGAN

One of the first Elders of St. Andrew's Church, and member Building Committee, A. D. 1814.

The tablet was unveiled by the President of the St. Andrew's Society, James Jack, on Sunday evening, March 9, in the presence of a large congregation. The members of the Society attended in a body, occupying seats near the pulpit. Special music suitable to the occasion was rendered by the choir. The sermon by the Chaplain of the Society, Rev. Gordon Dickie, M. A., contained many references to the late Hon. William Pagan who had been such an earnest promoter of all good works in the early days of Presbyterianism in this community, which sermon it is needless to say, was received with marked attention. It is a matter of regret to the writer that the very recent date of this event prevented the insertion of a full account of all that transpired upon that occasion, with a carefully prepared synopsis of the sermon delivered, in its proper chronological place in this History of St. Andrew's Church.

While Mr. Pagan was eminent in the annals of the St. Andrew's Society, he was equally eminent in his connection with St. Andrew's Church of which he was one of the first elders, his name immediately following that of the minister, Rev. George Burns, D. D., when the church was constituted a corporation.

This book is now offered to the public in the modest hope that, despite its many defects in style and matter, it may interest, not only those who are Presbyterians by doctrine and form of Church government, but may also appeal to the student and future historian.

DAVID RUSSELL JACK.

NOTES, ERRATA, ETC.

- Page 133. For William C. Watson, read Alex. A. Watson.
- Page 154. For Rev. James Bennet, D.D., read John Bennet, Ph.D.
- Page 182. For Rev. John Bennet, read Rev. James Bennet, D.D.
- Page 193. For Richard Lawrence, read Alexander.
- Pages 85-86. The authority for the statement that the name of the sexton who fell from the belfry and was killed was Rae, was an article published in the Daily Telegraph, April 28, 1876. Since the completion of this volume the writer has discovered in a copy of *Footprints*, by J. W. Lawrence, the following note in the authors handwriting, evidently taken from a contemporary newspaper account:
"1823, July 6th, Robert Shaw, Sexton, Kirk, fell in Belfry and killed, morning service."
- Page 353. Hon. William Pagan, line 32, for 1829 read 1819,



DAVID RUSSELL JACK

History of St. Andrew's Church.

CHAPTER I.

EARLY PRESBYTERIANISM IN NEW BRUNSWICK.

For the proper understanding of the conditions under which Presbyterianism had its first inception in this part of the continent of America, and as a prelude to the history of St. Andrew's Church in the present city of St. John, a few words by way of reminder to the reader, concerning certain well-known historical facts, may not be out of place.

Prior to the year 1784, the present province of New Brunswick constituted but an unimportant part of the then province of Nova Scotia. Before the close of the American Revolution the entire population of this large area consisted of about eight hundred white persons, with a large number of native Indians.

Before 1765 the only Presbyterian ministers who had labored in Nova Scotia were the Rev. Samuel Kinloch and the Rev. James Lyon, the former of whom had previously preached in Pennsylvania, the latter in New Jersey. These men had made the Scotch-Irish settlers of Colchester their chief charge.

In 1765 the spiritual needs of Nova Scotia aroused the attention of some young men studying for the ministry in Scotland, and three belonging to the

General Associate or Anti-Burgher Synod volunteered to go to that distant province.* Before the time of leaving, however, two of them changed their plans, but the third, he Rev. James Murdoch,† of Gillie Gordon, County Donegal, Ireland, persevered in his intention, and on the second of September was ordained by the Presbytery of Newton Limavady for the "Province of Nova Scotia, or any other part of the American continent where God in his Providence might call him." With this wide commission, in the autumn of 1766 Mr. Murdoch‡ landed at Halifax, where for a short time he preached to the Congregationalists. Later he removed to Grand Pre, and travelling much, did a great deal to plant the seed of Presbyterianism broadcast in the land of his adoption.

In the year 1783, there terminated the great American Revolution, and on the eighteenth day of May the first contingent of the Loyalists landed at the mouth of the river St. John, a wilderness truly, the inhabitants of which were chiefly Indians.

"Shrubs, stunted trees, marshes and rocks greet the vision. Here and there on a narrow patch of clearing there is the log cabin of the lonely settler. It is a May morning. A vessel comes up the harbor and takes her moorings near Navy Island. Other vessels follow in her wake. The fog comes up the Bay, and covers land and sea with its wide and watery embrace. It is now the eighteenth day of May, 1783. The fog lifts. The bright sun looks

*Read The History of Kings County, Nova Scotia, by Rev. A. W. H. Eaton, M.A., D.C.L., Chapter XVII.

†Grandfather of Beamish Murdoch whose documentary history of Nova Scotia is one of the most valuable literary productions of the Dominion of Canada.

‡A valuable sketch of Mr. Murdoch is to be found in Collections of the Nova Scotia Hist. Soc., Vol. 2.

down upon the land and upon the sea. There are twenty vessels in the harbor. There is unusual activity on board them all. From every vessel, in small boats, men of every age, of strong arm, of stout heart and earnest purpose, are coming to the shore. There is the old continental dress. There is the well-worn flint-lock musket which the long war had taught them how to handle. There is the music of the fife and of the drum. They have come from many a battlefield. They have come from many a post of duty. They have come from many a weary bivouac. They have left their cultivated fields. They have left their commercial enterprises. They have left their homes of comfort, their churches, and the tombs of their ancestors. Their houses and their lands have been confiscated. They are exiles. What brought those homeless wanderers hither? It was because they loved the brotherhood, and they feared God, and they honored the King."*

Here they laid out a town, named by them Parrtown, after the Governor of Nova Scotia. This band of first emigrants were those who refused to take part against Great Britain, in the War of American Independence.

Owing a constitutional allegiance to the Sovereign of Great Britain and Ireland they felt that they could not remain under the Revolutionary flag of the new republic, and hence came to this wild and unexplored land, many of them from homes of affluence and luxury, to endure the hardships of a pioneer life. Among this patriotic band of men and women were a number of Presbyterians, who, shortly after their arrival, made application for a Royal grant of

*From a lecture entitled "The Loyalist Idea," by Rev. D. D. Currie, then pastor of Centenary Methodist Church, delivered in the Mechanics Institute course, on the tenth of January, 1882.

land on which to erect a church where they might worship God, as had been their wont in the land from which they were voluntary exiles.

The following is a matter of record:

ST. JOHN, October 28th, 1783.

*Proceedings of the 22nd Company of St. John's Militia,
Captain Horton in the Chair.*

"*Resolved*,— That as a considerable number of inhabitants of this place are educated in the Principles of the National Church of Scotland application be made for ourselves and others for Public Grounds to be laid out for Burying Grounds and erecting a church for those of that Persuasion with every other encouragement to the National Church of that Loyal Kingdom."

The grant of the lots received by them. Nos. 1 to 10 inclusive, was on the north side of what is now called Queen Street, between Sydney and Carmarthen Streets. The Government acceded to the petition, and the grant, dated 29th June, 1784, in the reign of George III, was issued by the Province of Nova Scotia. Previous to the reception of this grant and on the 18th of May, 1784, the first anniversary of the Landing of the Loyalists, the Presbyterians of the place convened a meeting and formally organized themselves into a congregation, and thus was formed the Kirk, to the communion of which we are proud to belong. Let us ever honor the men who, loving the Westminster standard and the Confession of Faith as did their forefathers in the old land, resolved to perpetuate these glorious and fundamental articles of faith.

The Scotch, particularly the Scotch Presbyterians, are a people into whose composition, as a rule, the religious feeling enters strongly. It is an element

of Scottish character that religion should ever hallow the household, and the "Ha' Bible" and Catechism be found at every fireside. Among the more devotional, the children are taught the spirit and the letter of sacred writings, and among nearly all classes they are taught at least the letter. It is a national characteristic, as military instruction is among the Germans, and though many fail to profit by these teachings in after years, it is rare to find even an irreligious Scotchman who has not more or less acquaintance with the Psalms and the Shorter Catechism.

The Loyalists of 1783 had among them many Presbyterians who owned Scotland as their home beyond the seas, and in the division of the city a number of them drew lots at Lower Cove. So soon as they had erected temporary homes in this the land of their adoption, their thoughts returned to the subject of public worship according to their faith. During the year following their arrival they petitioned Governor Parr for a grant of land upon which to erect a place of worship, and on the 29th day of June, 1784, the grant was issued under the Great Seal of Nova Scotia.* The grantees were John Boggs and others for the Church of Scotland. The associates of John Boggs were Andrew Cornwall, James Reid, John Menzies, Charles McPherson, William Henderson, John Gemmill and Robert Chillis,† their heirs and assigns in trust "for the erection, building and accommodation of a meeting-house or public place of worship for the use of such of the inhabitants of the said Town as now or shall hereafter by the Protestant profession of worship be approved of by the General Assembly of the

*See Appendix D. for a copy of this grant.

†It was from the old Bible of Robert Chillis, a Loyalist and a Presbyterian, that the Psalms were read at the memorable watch-night service held in the Centenary Church, on the 17th-18th May, 1883.

Church of Scotland; and, further, for the erection and building and accommodation of a dwelling-house, outhouse, easements and conveniences for habitation, use and occupation of a minister to officiate and perform divine service in the meeting-house aforesaid; * * * and, further, for the building and erection of a public school-house and public poor-house, with proper accommodation for the use of the inhabitants of the said Township of Parr, forever, and upon this further trust and confidence to secure and defend said piece and tract of land, and all such buildings, edifices, improvements, commodites and appurtenances to and for the several and respective public uses, intents and purposes aforesaid forever, but to or for no other or private use, intent and purpose whatsoever."

The grant further provides that in case of the lands coming into possession of any other persons, they shall take the prescribed Oath of Allegiance within twelve months, and in case of their neglect to do so, the lands shall revert to the Crown. The grant is dated 29th June, 1784, is registered at Halifax on the same day, and in New Brunswick at Fredericton on 23rd December, 1784.

The lands above mentioned are on the north side of Queen Street, extending east and west, from Sydney to Carmarthen Streets, and north from Queen Street one hundred feet. They contain ten city lots and form a block of one hundred by four hundred feet.

As far as it is known, the first Presbyterian minister to officiate at St. John was the Rev. James Fraser. He came from Scotland to America about the time of the close of the Revolutionary War, although he may, perhaps, have been a chaplain in one of the Scottish regiments disbanded at the peace of 1783. He was educated at the University of Edinburgh,

and seems to have come to Nova Scotia which, until 1784, included the present province of New Brunswick, about the year 1785. His name is included among the five thousand Loyalists who received grants of land in New Brunswick, but Sabine, in his "Loyalists of the American Revolution," does not make any reference to him. It has been suggested as probable that he came from Scotland to the United States seeking some permanent appointment, and, not finding the field a very promising one, drifted on to the British provinces.

Some of the leading Presbyterians of St. John feeling that, in the distressing financial conditions which prevailed after the war in consequence of the sacrifice of the Loyalists of all that they possessed as a result of their allegiance to the British Crown during that memorable struggle, it would be difficult to provide a sufficient stipend for their minister, determined to make an effort to have their own limited resources supplemented by securing a grant from a British Society for Christianizing the Indians towards Mr. Fraser's support. Accordingly on the first of October, 1786, they signed the following memorial — one of their number being William Campbell, probably the same who was in after years so keenly interested in the promotion of the interests of St. Andrew's Church.

"Memorial of John Colville and others in behalf of James Fraser, 19th Feb., 1787, dated 1st October, 1786.

"GENTLEMEN,—

"We the subscribers in behalf of the Revd. Mr. James Fraser beg leave to represent to the Honorable Board of Commissioners for propagating the Gospel among the Indian natives in America, that he has been educated at the University of Edinburgh in

North Britain and has in his possession the College testimonials, we therefore, pray that he may receive a mission from the Honorable Board as an Instructor and teacher among the Indians in this Province.

"The above application we have been induced to make for Mr. Fraser in his absence at his particular request, we have authority to say, that should he meet with encouragement from the Hon. Commissioners he would immediately remove with his family here and enter on his mission under the discretion of the Board. We have the honor to be, Gentlemen,

"With the greatest respect

"Yr. Most Obt, Hble Servants,

JOHN COLVILLE,

WM. CAMPBELL,

JOHN SMITH.

"To the Honorable Commissioners for propagating the Gospel among the Indian Natives in New England or parts adjacent in America,"

He seems to have left but little permanent record of his work behind him — possibly it is just as well so, for in common with at least one or two other of the early ministers of the Gospel, not of the Presbyterian Communion, who made New Brunswick their home at the close of the Revolutionary War, an undue fondness for ardent spirits appears to have caused a lack of that respect from those to whom he administered spiritual consolation, which is so much to be desired towards men of his profession. He seems to have visited St. John with the idea of settling, as early at least as the year 1784.* The Presbyterians were anxious to avail themselves of his services, for in the St. John Gazette of October 24th, 1786, the following notice appears:

*We find the name of James Fraser as grantee of lots 426-427 in Carleton in the grants to Thomas Leonard and others, Parrtown, dated 9th Aug., 1784, which is good evidence of his presence here at that early date.

“Those gentlemen who wish and intend to encourage the Rev. Mr. Fraser to settle in this City, are requested to meet at the Coffee House tomorrow evening at 7 o'clock. It is expected every person thus inclined will not fail to attend, that it may be known with certainty what salary will be promised Mr. Fraser.”

The hope of those individuals supporting the petition of Messrs. Colville, Campbell and Smith evidently was that some arrangements might be entered into, whereby a school for the Indians might be established under conditions somewhat similar to those effected at Sussex, where Rev. Oliver Arnold, a Church of England clergyman, was stationed, and whose principal source of maintenance was from the tuition fees and profits on the board account of his Indian pupils. Similar schools were established at other points, the object aimed at by the supporters of the work evidently being the education of a group of native Indian preachers who would be the means of promoting the spread of the gospel among the native Indian tribes.

At the time that the memorial was presented, Mr. Fraser seems to have been at Digby or Annapolis, Nova Scotia.

That Rev. Fraser officiated some little time at St. John is evident from his letter of the 12th July 1787, to Mr. George Leonard, the Secretary of the Board of Commissioners in this province of the Society for Christianizing the native Indians, which reads thus:

“(July 12, 1787.)

“SIR:— I have been informed by several gentlemen that in consequence of a memorial presented to the Honorable Board for propagating the Gospel among the Indians in this province in my behalf, they have

been pleased to appoint me a missionary for Mariemischie.

"I therefore take the liberty of requesting from you, the Instructions necessary for fulfilling that Mission, and that you would be pleased to inform me, if my residence at that place be indispensable, as, since my arrival in this province I have been usefully employed as a Presbyterian Minister of the Gospel in this City, and have great reason to believe, my ability might be greatly extended, by opening a School for the Latin and Greek Languages with English Grammar, etc., in this place.

"The Honorable Board will (I hope) encourage an undertaking so laudable and important, and be pleased to grant me an additional emolument for that purpose. Or, if my residence at Mariemischie be necessary, they will be pleased to consider that £50 Ster. is an object too small for a sole Dependence, and add what sum they may think proper, as a School-master at that place. I would also be glad to know, when my salary commenced, from whom, in what manner and at what Periods I may receive it.

"Be pleased to lay this letter before the Honorable Board, at their next meeting, and your answer will much oblige,

"Your most obedient,

"and very h'ble Servant,

"JAMES FRASER,

"St. John, July 12th, 1787."

"N. B.— I can produce the best certificates both of my moral and literary character.

"George Leonard, Esq."

At a meeting of the Commissioners of the Society for Christianizing the Indians, held at Fredericton, 20th July, 1787, it may be noted that there was "Read a letter from Rev. Mr. Fraser to Mr. Leonard,

dated 12th July, 1787, on the subject of the offer ordered to be made him on the 2nd May last, and thereupon ordered that no greater sum can be allowed to him than £60 per annum, which must be upon the condition of his residence at Miramichi as a Missionary and Instructor among the Indians in that district. That a quarter's salary, commencing 25th June, last be paid him upon his acceptance of the appointment and setting out for that place, and his salary afterwards be paid quarterly."

It would appear that there were not any very favorable results from the efforts to have Mr. Fraser settled permanently at St. John, and he decided to remove to Miramichi, where he might avail himself of the grant by the Board for Propagating the Gospel among the Indians. He accordingly wrote to Hon. Chief Justice Ludlow, a member of the board, in May, 1788, to the following effect:

"SIR:—

"Impressed with a sense of your goodness, I presume to write you on the subject of my mission at Mariemoschie.

"The honorable board having given me the appointment last time, I was actually preparing to set off for that place when domestic circumstances, especially the long indisposition of Mrs. Fraser in and after the Small-pox prevented it.

"I am sorry my letter to the Hon. Board was not, by them, considered as an acceptance of said mission by me as it was intended as such, and as a request was made, that the necessary Instructions should be granted me—I therefore hope the honorable Board will be pleased to consider me as a missionary from the time of my appointment, that I may be enabled to leave this place with honor and defray the necessary expenses attending my removal to Mariemoschie—my motive for taking up school in

this City were chiefly compassion for the Youths, who had been left destitute of a teacher, by the death of Rev. Mr. Bisset* and to see what encouragement would be given to Education here, but it by no means seems to answer my expectations. Whenever therefore I receive the answer of the Board, I will proceed as soon as possible for that District.

"I have the honor to remain, Sir,

"Your mo. obedient and very humble servant,

"JAMES FRASER."

St. John, May 3, 1788.

"Honorable George D. Ludlow."

As the Rev. James Fraser was a grantee at Parrtown, with the other Loyalists who landed there on the memorable eighteenth of May, 1783, and it appears from the correspondence already quoted, that he remained at St. John, ministering to the Presbyterians of that community, until at least the month of May, 1788, the contention of Mr. J. W. Lawrence that there was no duly organized Presbyterian body in this city of St. John prior to the year 1815, is not well founded. For a time the Presbyterians, as did their Methodist brethren, met at the home of one of their number, for Divine service and the dispensation of ordinances.

The Indians at Miramichi appear to have been in a pitiable condition at this time, as it is shown by their sending at mid-winter a deputation to the Lieutenant-Governor, soliciting some assistance. The local board of the New England Company thought the opportunity a favorable one for the establishment of a mission station at Miramichi, and they accordingly, on the second of May, 1787, appointed Rev. Mr. Fraser their agent in that district, with a salary of £50 a year.

*Rev. George Bisset, who succeeded Rev. Samuel Cooke, D. D., in charge of Trinity Church is here referred to.

In the memoirs of James Macgregor, D. D.,* by Rev. George Patterson, published in 1859, from which extensive extracts will appear in the later pages of this work, we find the following reference to church matters at St. John:

"The Presbyterians, not having a minister of their own, seem to have taken an interest in the erection of the new Trinity Church, which was found on its erection to be not a whit too large. The rector, Rev. Mr. Byles, wrote the S. P. G., December 31st, 1791, that the church was opened on Christmas Day, 'a bell of 800 weight was presented to the church by Mr. Thompson, one of the principal merchants of the City, and a professed member of the Kirk of Scotland.' There was at that time no other place of worship, except a Methodist meeting, which had no settled preacher but depended entirely upon Itinerants."

By the same writer we are told that:

"They (the people of Pictou) were also visited by Rev. James Fraser who had been a chaplain in the army during the American war and who had labored for some time at Onslow (N. S.). He was but an indifferent character and afterwards moved to Miramichi."

In his report to the Society for the Propagation of the Gospel, dated at St. John, July 4th, 1787, Rev. George Bisset, rector of Trinity Church says:

"That he performs Divine Service regularly every Sunday to a crowded and attentive congregation, having omitted it only once during the past winter which was a very severe one. That his congregation would be larger but for the smallness of his church. That there are in St. John a great number of Sctoch Dissenters who are moderate, and regularly attended

*Memoir of James Macgregor, D.D., by Patterson, pps. 87-88.

at Church during the past winter, but *they have now got a teacher of their own persuasion*,* rather from necessity than inclination, as the church will not contain all that would attend; yet many of them have liberally contributed to the purchasing and repairing of the present church."

The "teacher" (or minister) of the Scotch Presbyterians referred to by Mr. Bisset, was Rev. James Fraser, previously alluded to.

Mr. Bisset's church was the small one on the site now occupied by the residence of Mr. Percy W. Thomson, a grandson of Dr. Donald, which property was for many years owned by Hon. John Robertson and later by successive generations of the McMillan family, situated on Germain Street.

Mr. Bisset was a broad minded man, much beloved by all classes of the community. His death, which occurred on the third day of March, 1788, was much lamented by the entire populace. His body was interred in the Germain Street burial ground in the immediate vicinity of the little old church, but in 1791 it was removed to the Putman tomb in the Old Burial Ground, King Street East, where his ashes still rest.

Joshua Marsden has left an interesting account of his mission in this part of the British possessions. He was of the Methodist persuasion, but his work has been much quoted from by various writers, as he gives a graphic description of the conditions of life as they then existed in this young community, and the difficulties of those, who, irrespective of creed, were laboring for the promotion of the Master's cause in this field. The narrative is contained in a series of forty-seven letters addressed to James Montgomery. There is a copy of the work in the possession of the New Brunswick Historical Society,

*The italics are mine.— D. R. JACK.

and there may be a few others in existence, but it is one of the rare books relating to early missionary life in the scattered settlements formed by Loyalists and other early immigrant settlers in these provinces.

Mr. Marsden arrived in St. John in the year 1800, being then twenty-two years of age. He immediately commenced his labors in this field. Mr. George A. Henderson, in his work on early Saint John Methodism tells us that from a passport issued in 1814 it would appear that he was about five feet eight inches high, of light complexion, with brown hair and blue eyes.

Mr. Marsden's description of his winter costume is interesting, and in spite of the severity of the climate, he should have been able to defy the cold and dampness of the worst weather encountered during a St. John winter. He describes his dress as follows: "Woolen stockings, and socks underneath; over my boots and underdress, a large pair of thick woolen socks shod at the feet with leather, and reaching to the upper part of the thigh; a surtout coat, and over this a fernaught; on the hands, worsted or lambswool gloves, and over them thick mittens, a fur cap, with a large silk handkerchief tied around the lower part of my face."

"I had to preach against Sabbath-breaking," says Joshua Marsden, "and the magistrates thought that I reflected upon their conduct because, during the herring, salmon and shad season, they allowed the people to fish upon the Lord's Day, and assigned as a reason that fish run more abundantly on that day than any other. But they were merchants and bought the fish, and sordid interest will never want a plea for breaking in upon the most sacred duties. Dancing and revelling prevailed in an unusual degree; I had to take notice of these, hence some of the gay ones, who occasionally came to the

chapel, thought themselves implicated and came no more. Conscience and duty compelled me to preach against drunkenness, and as this was the besetting sin of the place, 'Master, by so saying thou condemnest us!' was felt by a number of delinquents. I had to animadvert upon smuggling, and this came home to the very doors of the Church of God; an official brother possessing some property and more influence, would hardly speak of me with charity or treat me with common civility. Ah! This preaching against sin, when you know your congregation are committing it; here's the rub, especially should they be rich and obstinate.'

CHAPTER II

MISSIONARY WORK OF REV. JAMES MACGREGOR, D.D.

Before proceeding further with the history of St. Andrew's Church, it may be well, possibly, to give some little attention to the work of the Presbyterian Church generally, in this portion of the province.

Rev. James Macgregor, D. D., while stationed at Pictou, N. S., made an extensive tour through the Province of New Brunswick in the interests of Presbyterianism, and has left a valuable account of his journey which is included in his Memoir, edited by his grandson, Rev. George Patterson, pastor of the Presbyterian congregation at Greenhill, Pictou, Nova Scotia. This work was published in 1859. Upon the title-page appears the following extract from the eleventh chapter of the Second Epistle of Paul the Apostle to the Corinthians, and which so graphically outlines the experiences of Dr. Macgregor, that its insertion here needs no apology:

"In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches."

Between 1788 and 1820, a period of over thirty years, scarcely a year passed without some missionary journey similar to that subscribed in the following pages being undertaken by him. In the furtherance

of his Master's cause he took great delight. He found settlers scattered everywhere, like sheep upon the mountain side, with none to care for their souls, all of them feeling the need of spiritual ministration, and all of them with respect for religion, but without the means of obtaining the water of life for which their souls thirsted. Of him it might truly be said, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation." The spiritual needs of the settlers, his sympathy for their needs, stirred his spirit, kindling all the ardor of his fiery Scottish nature, and arousing in him a consuming zeal for their salvation. In this way his labors extended over the then settled parts of eastern Nova Scotia, of New Brunswick and Prince Edward Island. Most of the Presbyterian congregations established throughout this wide extent of country in the earlier half of the nineteenth century originated with him or were cherished by him in their infancy. Commencing on Thursday, the thirteenth of July, 1786, he made the journey of one hundred miles from Pictou to Truro, and his account of spending a night on the way is interesting.

"The house in which we lodged consisted of a kitchen and two or three bed-closets, with a garret for lumber, and a sleeping place for some of the children. We all sat in the kitchen, and here I had an opportunity of seeing how the country women prepared their bread. After kneeding the dough, the landlady formed it into a beautiful cake of an oval form, nearly an inch thick, swept a hot part of the hearth clean, and there laid it flat. She then spread over it a thin layer of fine cold ashes, mixed with burning coals. By the time the kettle boiled, the bread was baked. The landlady with a fire

shovel removed the ashes, and took it off the hearth; and then, with a little agitation to shake off the ashes, she wiped it with a cloth, much cleaner than I could have expected when it was laid down. It made very good and agreeable bread. It seems that this was the way of baking bread in the days of Abraham (Gen. xviii, 6). It is a speedy way; and, though not clean, still not so foul as a stranger would imagine. Some cover the cake with paper when it is laid upon the hearth, which keeps it perfectly clean, but this is not a common mode. Our host, I suppose, kept up family worship, for the Bible was at hand, and laid it on the table after supper, which I had seen done before."

Early transportation is thus described:

"Besides the crossing of rivers and creeks, a work of still more danger was the crossing the sea in his voyages to Prince Edward Island, Cape Breton and New Brunswick. There was no steamer then to carry the traveller with regularity and despatch. In his later years, sailing packets plied between Nova Scotia and Prince Edward Island, but in his early career it was only occasionally that he could obtain even a sailing vessel to transport him across; while very commonly he made these voyages of forty, sixty, or it might be a hundred miles in open boats, some of them being large half-decked boats built expressly for such voyages. Like his Master crossing the sea of Galilee, his only accommodation was the humble fishing boat, in which darkness and peril must alike be encountered."

On one occasion coming either from Prince Edward Island or Miramichi in a schooner, he was overtaken by a violent storm, so that even the crew felt a little alarmed. They were at sea over Sabbath, and the

storm having somewhat abated, he read to them the 107th Psalm, and preached on the Saviour stilling the storm.

In the year 1797 he paid his first visit to Miramichi. He had been applied to as early as the year 1791, but hitherto had not been able to visit them. We are not certain how he went, but it is probable that it was by water. In regard to his visits in this quarter all the information I have been enabled to gather is contained in the following extract of a letter from the Rev. John MacCurdy:

"Many recollect him distinctly, but few can give dates. His being present at the induction of Mr. Thomson, 1817, is well remembered. One old lady, Mrs. MacR., remembers his visit in 1797. She and another person speak of a sermon from Isa. lv. 1: 'Ho, every one that thirsteth,' etc., as having made a deep impression. They remember his remark on the word 'Ho,' that it was the cry of one who passed through the streets of the city. Mr. Perley remembers his coming up from Bay du Vin, in a vessel with two ship-masters, that he called at his house, and that as they were at the door, the Doctor turned their attention to a field of ripe wheat before them, and said, referring to the drooping heads, 'these were the heaviest and so they have most grace, are the most humble.' I suppose that during his last visit he did not itinerate any. But, on the first and second he preached and baptized at Black River, Bay du Vin, and on both sides of the Miramichi, up as far as the Point, so called, at the junction of the North and South-West branches. Those who recollect him remark his happy faculty in introducing religious conversation."

The result of this visit was an application for a minister. Upon this the Presbytery say in their

letter already referred to: "Though the people of Miramichi, in New Brunswick, be last in their application, yet they themselves consider their case as so deplorable above others, especially on account of the breaking dispensations they have met with, that they are entitled to be first answered, and indeed it is hard to deny their claim." One of the "breaking dispensations" here referred to, was the misconduct of an individual bearing the name of a minister who had been stationed for some time among them. The Rev. James Fraser, previously at St. John, is here referred to.

In the year 1805, in answer to a petition from Sheffield, in New Brunswick, he performed one of his longest and most interesting missionary journeys, mainly, up the Saint John river. We have the last part of his own account of it preserved, although he ascribes it to the year 1803. He travelled on horseback, taking his own horse, which members of his family recollect as a very sagacious animal, one that would follow a track with great discernment or a road that it had once travelled. His course led him by Amherst where he lodged with Rev. Mr. Mitchell, then laboring there, from whom he received directions as to the route. Next day he started for the Bend of Petitcodiac, now Moncton, where he met with an accident which he used afterwards to relate as an example of the power of prayer. In the afternoon, having got off his horse for some purpose, when he was ready to mount he could not find the animal, of which he could see no sign. The road being through the woods and covered with moss or leaves, no trace had been left. He therefore proceeded, for a distance as he judged of a mile and a half, when he came to a wet place where the horse, if he had passed, must have left some track in the mud, There being none, he turned and walked

back to the place where he had lost him, and was still unable to discover any trace of the animal. Now reduced to extremity, at a distance from a house, his horse in all likelihood lost in the woods and the darkness coming on. He used to relate his thoughts at the moment. He had left home rather against the wishes of the Session, and he began to think that Providence was frowning upon his undertaking. Then again he concluded that it was occasioned by his old enemy, that Satan was playing him this trick to hinder him. In his extremity, all other means failing, he resorted to prayer. Kneeling down, he besought his heavenly Father to relieve him from his difficulty. When he opened his eyes at the conclusion of his prayer the horse was in sight.

Shortly after, he had a remarkable preservation of his life. It having grown very dark he had to allow the animal to take its own course. In a little while he saw a glimmering appearance on one side of him, which he could not understand, but he allowed his horse to keep on his way. In a short time he reached a house. He was afterwards greatly surprised to discover that the horse had walked along steadily on the top of a mill-dam where a false step on one side would have plunged him into the water, or on the other would have given him a most dangerous, if not fatal fall.

When he reached the Kennebecasis he met with an incident somewhat remarkable. To the perils of various kinds to which he had been subjected during his ministerial life, there were now to be added "perils of robbers." There resided an Irishman here, but by Mr. Mitchell he had been dissuaded from staying there, but recommended to go some miles further on to the house of a Scotchman. It had got so late, however, that he felt it necessary to stay at the house of the former. He was put to

sleep in a kind of outbuilding, attached to the main one. He lay down, and fell asleep when something caused him to start up, to his surprise he found a man in the room with him. The latter by way of apology said that he was afraid that he (the doctor) would be afraid to be alone. "I am not alone, my Master is with me." The man went out, but the Doctor did not sleep much for the rest of the night. When it was day, he mounted his horse and rode off. As he came to the house of the Scotchman, he met the latter at his gate. After exchanging salutations, and making himself known, the latter enquired, "Where were you last night?" "At——," replied the Doctor, naming the Irishman. "Well, the straps of your saddle-bags are cut, and it is a mercy that it was nor your throat." It was, no doubt, the intention of the man to have robbed his saddle-bags, and he had commenced cutting into them, when he was interrupted by the Doctor's starting from his sleep. The mark of his knife was seen upon the heels of the Doctor's boot, which was stowed in the saddle-bags. Probably he had been seized with some sudden fear, and did not return to complete his work.

After leaving the Kennebecasis, he had to go a long distance through the woods, where the road was a mere path, and it at length got so dark that he could see nothing indicative of a road, but an opening in the woods between the tops of the trees. Coming upon a house he stopped to enquire the way. The man of the house was from home and his wife was not very willing to admit him. He used to relate with great zest the colloquy that ensued, something to the following effect:

Woman. "Who are you?"

Doctor. "I am James Macgregor, a minister from Pictou."

Woman. "Are you a Methodist?"

Doctor. "No."

Woman. "Are you Church of England?"

Doctor. "No."

Woman. "Then you must be a New Light?"

Doctor. "No. I am not a New Light, either."

Woman. "Then what in all the world are you, for I do not know any more?"

Doctor. "I am a Presbyterian."

Women. "Well, I never saw a Presbyterian minister before, but my master used to tell me that they were the very best in the world. But what do you hold to?"

Doctor. "I do not understand what you mean."

Woman. "Do you hold to conversion?"

Doctor. "Don't they all hold to conversion?"

Woman. "No; the Methodists and the New Lights hold to it, but the Church of England hold against it."

Having thus got all her enquiries satisfactorily answered, she treated him very kindly, giving him all necessary directions regarding his way, and inviting him to lodge with her on his return.

The part of his narrative preserved, commences with his journey on the following day.

" * * * when I came in sight of a beautiful lake, like one of the Highland lakes which I had seen at home. Like them it was partly skirted with beautiful woods, and partly with pasture and corn-fields. This pretty lake was merely an expansion of the River St. John, but the river was quite out of view. I lodged all night with a farmer who lived in this charming retreat; he was a Presbyterian but had no minister, and few of his persuasion with him. This kind man invited me to stay a night with him on my return; and on parting, directed

me that, after three miles of a low thick wood, I would come in sight of the river, which would guide me all the rest of the way."

The following reference is evidently to the country upon the east side of the River St. John, below Sheffield, in Sunbury County, where the conditions today are just as they are described by Dr. Macgregor. There being but little traffic on this side of the river and the land being intervale and exceedingly fertile, it is cultivated to the edge of the narrow single track road. For some distance this road is unfenced, and where the road crosses a party line it is usual to have a gate to prevent the trespass of cattle upon the lands of private owners.

Continuing, Dr. Macgregor says:—"I soon got through this road, and then I saw a sweep of the noble River St. John, and large tracts of clear land. I soon came forward to a fence, which directly crossed the road, and then I saw a rich crop of hay within the fence. I was surprised, for I noticed no other road; but I concluded that my admiration of the majesty of the river had prevented me from noticing where the road had struck off. Accordingly I turned to the right, and along the side of the fence, and rode along a considerable way without seeing any appearance of a road. At last I met a man, of whom I enquired. He told me I had left the road behind me, and was leaving it farther and farther every step. I asked him if that was it that was stopped by a fence. He replied that it was. I asked him how they came to build a fence across the road. He said that it was to save them the trouble of a fence on each side of the road. "But how are travellers pleased to have the road stopped? 'The travellers by land are not many, for most of the travelling is by water.' There are boats often between St. John and Frederic-

ton. When we reached the road he took down the fence-poles, and when I crossed them, put them up again and bade me farewell. I could easily trace the road through hay-ground till I passed it. I had now an excellent road along the side of the Saint John River, skirted with small bushes and tall trees, till the end of my journey. Every farmer had his house on the road furthest from the river, with a broad and fertile intervale behind.

"Riding along, I came to a man carrying two pails of water from the river, of whom I asked, 'How far is it to Squire Burpe's?' (to whom I had been directed). He answered, 'a few miles,' and asked if I was a minister. I said I was. He asked if I was from Pictou. I said, 'Yes.' He said, 'You must be the minister that we sent for.' I said, 'They did send for me,' 'Well,' said he, 'We sent for you by the desire of Mr. S.— and he has since run off with another man's wife.' 'Mr. S.—,' said I, 'has done a very evil thing, but his misconduct cannot prevent the grace of God from doing good to you and me,' 'I do not tell you of him in the way of reflection, but purely of information.'

"After riding nearly another hour along this beautiful level I reached Squire Burpe's house, the end of my journey, for which it became me to be especially thankful. I was received and entertained kindly by the Squire and his whole family, all the time I continued there. I directed him to spread word that I had come. He told me he had done so.

"He informed me that they were a colony from New England, and that, of course, they were Congregationalists in their religious profession. I told him I had long wished to see one of their congregations, and hoped that their congregation would be a fair sample of a New England church. He said, 'I am afraid that we are degenerated.' 'I have heard much

of the piety and suffering of the New Englanders, and I will count myself paid for my troublesome journey, in seeing a fair sample of their religion.' 'And I am as anxious to hear a Presbyterian, for I have read of the persecutions they have suffered. The doctrines of grace and salvation are the same everywhere and in all generations, though every one has his own way of handling them.'

"I preached two Sabbaths to them in a respectable place of worship, and to Methodists and Baptists. They heard with apparent attention and satisfaction. Many of them stayed and conversed a good while after public worship was over. On returning to Mr. Burpe's I saw a women, who said she came from Perthshire many years ago, and had never heard a Presbyterian sermon since she came, till that day. She hoped I would be so good as preach her a sermon or two at her house on a week-day. I said I would certainly be very happy to do so. We agreed on the day, and she promised to send a man and a horse for me. At Squire Burpe's we employed the time in religious conversation, partly on the sermons, and partly on other topics."

After a most interesting account of the freshet and of the beauties of the St. John river in the vicinity of Sheffield, the writer resumes:

"Next day the man came for me to go where I had promised to preach. When we reached the house, the man and his wife came out to welcome me in. We soon enquired whence each other came. He told me he had come from Clocky Mill near Gask. I was astonished, remembering, that when I was a young lad at Kinkell, at the grammer school, I heard much talk of the miller of Clocky Mill going to America. I told them this, and we at once became great friends. We admired the Providence that

orders all our lots. I began to think that God had other designs in sending me here than preaching to the Congregationalists. I preached to two or three families with uncommon life and earnestness, as my meeting with this family was unexpected and providential.

"Next morning I took a view of his farm. It was large and in good order. The land seemed good all around the lake, and almost wholly unsettled. A beautiful river flowed for three or four miles from it, with scarcely any fall, into the St. John so that the tide from the St. John reached the upper end of the lake. After breakfast I went to Mr. Burpe's reflecting on the wonderful disposals of Divine Providence in ordering and changing the lots of men in this world. Next day I crossed the river, to see one or two families who had invited me and one who had promised to take a jaunt up the river with me. I was informed of a number of the New England settlers, who, being discontented with fine intervale, on account of the trouble and danger of its freshets, had moved twenty miles up the river and settled there on land high and dry, though not so rich. I was requested to visit them, and I was desirous to go. I saw this gentleman who was willing to set off with me next Monday. I found him a pious and agreeable companion.

"On Monday we went, and reached the place that night. I preached on a week-day and on the Sabbath, and visited and conversed on other days, pressing them to live by faith on the Son of God, and obey by faith. They were destitute of public ordinances, and were plainly the poorer for it. The family in which I was, were remarkably regular. There were five boys and five girls of them, from marriageable age down to infancy; and I do not remember to have seen an angry look or to have heard a cross word among them during the time I was there. I admired

the regularity of the family. The cause was this: The father was ailing, of a slow consumption, so that he could not work, and he directed his whole endeavors to instructing his children in temporal and spiritual matters. And to all appearance God was with him.

“Next Monday we came down the river to the Nashwaak opposite to Fredericton. We went up the river for the Highland settlement. On our way we saw a Baptist church, where my guide proposed to stop two days, and give them a sermon or two. I could not refuse. The congregation was small, but respectable. When I reached the Highlanders, I found that they were the remains of a Highland regiment which the British government had settled there at the conclusion of the Revolutionary war in America. I found that they had been miserably abused in their settlement. The officers got large lots of the best land; the men got all length and no breadth. The consequence was, that one-half the men had to leave their lands and shift for themselves somewhere else. The rest took possession of their lots, some of them for nothing, and thus made a shift to live. Their dispersion disabled them from maintaining a minister of the gospel, and left them as stray sheep in the wilderness. A few of them had turned Baptists and Methodists; but the best and the worst of them had continued Presbyterians, but could do little to maintain the gospel. I preached to them, and gave the best direction I could to live a life of faith upon Christ, the Saviour of sinners. Next day I stopped at Fredericton, but had no opportunity of preaching. The day after I returned to my old quarters, where I stayed and preached the Sabbath following.”

When visiting the Highlanders upon the Nashwaak, the people collected about seven pounds for him.

He received the money, but, we are informed, upon learning of a poor widow who had lost her only cow, he generously gave her the money to buy another.

It may be mentioned also, that the Presbytery made various efforts to supply the people whom he visited on this occasion, but from the scarcity of preachers they could do but little for them. The result was, therefore, that they became attached to other denominations, who were aided from abroad by monetary grants. The Church of England was particularly fortunate in the early history of the province, in having a number of missionaries supported by the Society for Propagating the Gospel, and whose salaries were paid for many years by this Society. All the settlers, particularly the Loyalists, were miserably poor, as Dr. Macgregor has stated, having lost all that they owned in the War of the Revolution. They were obliged to commence life anew in New Brunswick, and while the British government treated them generously in providing provisions and other necessities for the three years following the close of the war, they could not continue their grants for this purpose indefinitely. Many of the settlers had not been brought up as farmers and consequently had little knowledge of practical farming. Others had been people who had inherited or had acquired small means and were in comfortable circumstances in their old homes, but, having lost all their possessions, their lot was indeed pitiable. The Presbyterian church in this field had no augmentation fund upon which to draw at this time for the assistance of the poorer parishes, and while in some instances the Provincial Legislature granted some assistance towards the construction of the church buildings, such contributions were mainly towards the churches in the larger centres of population, while the remote districts, such as described,

received no aid and were consequently unable to support a minister for many years after the first settlement of the country. It is a question whether what at first appeared to be a hardship was not really a source of blessing for the generation which followed, as thrown entirely upon their own resources, and having the Scotch and Scotch-Irish characteristics of determination and frugality, the Presbyterian church in New Brunswick now occupies a prominent position among the other religious denominations and holds an honored place in respect of its contributions to the support of missions in other less favored communities.

In travelling from the St. John river through to the Miramichi, most of which distance they probably covered in canoes, they experienced what they considered a remarkable instance of the care of divine Providence. Having taken passage from Badeque in a new vessel bound for Miramichi to take in cargo, and which had not sufficient ballast, they had an uneventful passage, but had scarcely landed when the vessel overturned in the river, fortunately in deep water, and was raised only after a considerable effort.

The question of the solemnization of matrimony with the early ministers was one that caused much difficulty, but as Dr. Macgregor tells us, for the sake of avoiding greater evils, they found themselves under the necessity of performing the ceremony of marriage, which they usually did in the manner prescribed by law in Scotland, although it was not strictly legal in New Brunswick. The practice was generally permitted, but to use the words of Dr. Macgregor, "some of the Church of Scotland ministers, who had arrived in the Colonies, though in reality dissenters here themselves, began to assume airs of superiority; and, instead of combining to

obtain for their fellow Presbyterians the same privileges as others, endeavored to rivet upon them the disabilities under which they were living. One of them in New Brunswick accordingly wrote to Doctor Macgregor the following letter:

“———, N. B., February 21st, 1825.

DEAR SIR:—

“At the request of Mr. John McArthur, farmer, parish of Sussex, King’s County, in this Province, I now address you:—I baptized three children for him lately, and found upon enquiring that he had been married by you about twenty years ago. It immediately occurred to me that according to the Marriage Act of this Province, he was not legally married, inasmuch as the act referred to limits the power of celebrating marriage to the Established Clergy of the Church of England, and Justices of the Quorum, but does not prevent such celebration by ministers of the Church of Scotland, regularly ordained according to the rites thereof. Any other person celebrating or assisting in the celebration of marriage is declared liable to prosecution, and must forfeit to his majesty a sum not exceeding one hundred pounds, nor less than fifty, and must be imprisoned for twelve months. Mr. M. and his friends have long been uneasy on the subject, and as I was anxious to know if there was any clause in the act that would relieve them, I consulted with a professional gentleman on my return to town, and found unfortunately that his opinion was that the marriage was illegal,—that you are liable to the penalty, and that there was no remedy for Mr. M. but by having the ceremony again performed by an authorized person. Meantime he has requested me to ask you to send a certificate of his marriage.

“I am, dear Sir, yours sincerely,

“—————.”

What further correspondence ensued we do not know, but notwithstanding this writer's zeal for the maintenance of the law, the Province of New Brunswick was spared the shame of fining and imprisoning for twelve months, a minister of Christ for lending the sanction of religion to the marriage contract.

A strong effort was made by the adherents of the Church of England in this province, during the early days of its settlement, to have that Church recognized as "the Established Church" of the Province of New Brunswick, but in this they were not successful.

CHAPTER III.

CHURCH BUILDING AT SAINT JOHN COMMENCED.

Of the eight trustees mentioned in the grant towards St. Andrew's Church, all but one were dead before any steps were taken for the erection of any of the church edifices mentioned. The survivor was Charles McPherson, who for many years kept the famous "Coffee House" at the foot of King Street, having drawn the corner lot now owned by the Bank of Montreal.

In the meantime it was found that the site obtained was not sufficiently central to meet the requirements of all the adherents, and prior to the year 1815, steps were taken to purchase another lot in the upper part of the city. Messrs. William Pagan, Hugh Johnston, Sr., John Thomson, James Grigor, John Currie, Alexander Edmonds and William Donaldson had been appointed a committee "for the erection of a meeting house for the use of such of the inhabitants as are of the General Assembly of the Church of Scotland," and to them in 1815, Charles McPherson, the survivor of the grantees, transferred his interest. In the same year James Grigor purchased from James L. Venner, the lot on Germain Street, on which the Kirk now stands. The lot is one hundred feet in width and two hundred feet in depth, and the price paid was two hundred and fifty pounds. That the selection was well made is amply testified to by the fact that at the close of a century after the choice was made, the situation remains one of the most desirable in the whole city of St. John.

On the 20th of June, 1815, Grigor and wife, by deed conveyed the property to William Pagan and

the others of the committee previously mentioned. The recital in this deed is that Grigor purchased the lot at the request of the "committee associated together for the purpose of building a Scotch Church in this City, to be by him re-conveyed to such a committee as might afterwards be authorized to contract for the building of the same church, the said James Grigor being repaid the purchase money." The deed further recites that the gentleman named had been appointed such committee and conveys the freehold to them in trust for the church.

On the 4th of June, 1816, another grant of land was made to the committee by the Corporation of St. John, William Campbell being then Mayor, and Charles J. Peters, Clerk. This William Campbell had been Mayor of St. John from 1795, when he was appointed by the Provincial Government, until 1816, and was one of the founders of the Kirk. The land is described as lying in Dukes Ward and known on the plan as one of the public lots, letter B, bounded on the east by Carmarthen Street, on the west by Sydney Street and on the south by lots from 1086 to 1077 inclusive. The latter lots front on St. James Street. It is given in special trust for the use and benefit of the Kirk of Scotland in this city and the grant is unconditional. The block thus granted was four hundred feet square. At that time it was merely a field, and not regarded as of much value. With the extension of the city, however, the demand for building sites became greater, and in order to make the most of their property the committee, when the building of houses upon the property was commenced, laid out a new street extending through from Sydney to Carmarthen Streets, which they named St. Andrews Street, in honor of the church by which it was owned. These lots probably reached the climax of their value

when, after the great fire of 1877, the trustees of St. Andrews' Church were able to lease them at figures in excess of that commanded by any other property in the city similarly situated today. What the future may have in store for this portion of the city of St. John it is now difficult to state, but indications are not wanting that these lots may again command a good rental figure owing to prospective developments in Courtenay Bay and vicinity. However, that is purely a speculative matter that does not lie within the compass of a history of St. Andrew's Church.

The Act, 56 George III, Cap. 28, passed on the 16th of March, 1816, recites that:

"Whereas, sundry inhabitants of the city of Saint John and its vicinity, being of the Protestant profession of worship, approved by the General Assembly of the Church of Scotland, have by voluntary subscription aided by a grant of money out of the Province (1814), erected a large and handsome building for a place of worship which will be in connection with the said Church of Scotland. And whereas, the titles of the lots on which the said church has been erected, situated in Queen's Ward in the said city, and fronting on Germain Street, is now in the possession of the inhabitants of the said city, who hold the same in trust; Be it enacted that the Minister and Elders of the said Church, commonly called by the name of the Kirk, whenever such minister shall be chosen and appointed, the said lots shall be vested in them, they being known by the name of the Minister and Elders of the Church of Scotland in the City of St. John."

In 1818 the next legislation took place in connection with the "Scotch Kirk," its first name, and the name by which for very many years it continued to be known. This Act, 58 George III, Cap. 13, authorizes



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the ministers and elders to have full power to purchase, receive, take hold, and enjoy land and tenements, and to improve and use the same for the purpose of supporting and maintaining the building erected in St. John for a place of public worship, and of its ministers for the time being. But such rents, with the rents of pews, shall not exceed annually the sum of five hundred pounds.

The statement that the Presbyterians ever occupied the little church building on Germain Street, first occupied by the congregation of Trinity Church, was vigorously denied by the late J. W. Lawrence, whose father was a precentor for many years in the old Kirk, in reply to a communication published in the St. John Telegraph of 26th May, 1883, entitled "Why were the Presbyterians left out?" the same having reference to the then recent celebration of the landing of the Loyalists at St. John, in which celebration the Episcopalians and Methodists took a particularly prominent part. The following is from a manuscript sketch of the history of St. Andrew's Church prepared by the late Mr. James A. Tufts, deceased, September, 1909, for many years a respected elder of the church, who informed the writer that he had the information from his father, the late Hugh K. Tufts, deceased 31 December, 1900, aged ninety years. The following are Mr. Tufts' own words:

"Until they had secured sufficient money to purchase a suitable site for a church, these devoted soldiers of the Cross used to worship as opportunity offered in a rude building on Germain Street, between Duke and Queen Streets, and there on many a Sabbath, prayers and praises ascended to Zion's King. This building was the same that had previously been used as a court house, and as a place of worship by the congregation of Trinity church

before the erecting by them of their building on the site of the present Trinity Church."

*This building had been purchased in 1784, with the lot, for one hundred and forty pounds, and fitted for service, and a small gallery added for ninety pounds additional. It sufficed for years, first for the Church of England, then for the Methodists and more latterly for the Baptists and Presbyterians. It was a pre-eminently historic edifice, having been the place where Dr. Seabury, the first Bishop of the United States, preached in 1784, on his return to his diocese from Scotland where he was consecrated. His visit to St. John was for the purpose of seeing his daughter, the wife of Colin Campbell, the first Clerk of the Crown in New Brunswick. Here it was that the last rector of New York under the Crown, and the first Bishop of the Church of England in the colonies, officiated on his visit in 1788 to lay the corner stone of "Old Trinity." In that church the Rev. George Bisset, the first rector of St. John, preached his first and last sermon, and on the afternoon of the former Sabbath two Quakers held service in it. After the death of Mr. Bisset in 1788, Dr. Mather Byles, one of a long series of eminent New England divines, held his first service as second rector of St. John, continuously officiating there until Christmas Day, 1791, when Trinity was opened for the first time for divine service.

In this church, upon the same day, the Methodists for the first time worshipped with Rev. Abraham Bishop, who on his arrival at Halifax from England a few months before, was offered orders by Bishop Inglis. To Christmas Day, 1808, they continued

*Abbreviated and corrected from letter of J. W. Lawrence to St. John Telegraph, just alluded to.

there, when the old Germain Street Methodist church was for the first time opened for service. It was in this little church, on the night of May 16th, 1792, the first watch-night service, of which any record was known was held.

In the words of Dr. Burns, the first church built in St. John was one foreign to the habits, modes of thinking and early associations, religious association and feelings of the mass of the British settlers. He further describes the freezing out process which lasted for the next thirty years. As to the service and the dispensation of ordinance, there appears to be reason to believe that besides those rendered by the Rev. James Fraser, that Rev. Charles Milton, afterwards a pastor in the church at Newburyport, Massachusetts, ministered to the Presbyterians of St. John.* It is probable that others also during those early days ministered to these people, and this becomes the more probable inasmuch as that in the first two years of Presbyterianism the pastor of the Scotch Kirk officiated at more than one hundred marriages and as many baptisms, showing that there must have been a goodly number of people, adherents of the Presbyterian church in this community. We must deeply regret that no more accurate history of this most interesting period of the church's history is extant. The lot of land alluded to in the opening chapter of this work, was deemed unsuitable as a site for the Kirk, and in this year a committee was appointed to procure a more conveniently situated lot of land and proceed to the erection of a building. Mr. Grigor selected the lot of land on which St.

*He was in St. John from 1790 to 1796. He finally joined the Congregationalists. He came to St. John originally as a missionary from Lady Huntington's Connection, the Irvingites. He published a pamphlet, a copy of which was quite recently in existence. He was a strenuous advocate of reform, tried to obtain admission to the gaol to investigate conditions there, but was refused. He describes a hanging upon Gallows Hill, St. John.

Andrew's church now stands, and which was conveyed to him, as fully set forth in the preceding chapter of this work.

Early in the year 1814 the work of construction upon the Kirk was commenced, as evidenced by the following advertisement which appeared in the *Courier*, then and for very many years after the leading paper of this city.

NOTICE.

"Those gentlemen who have subscribed towards the erection of a Presbyterian Church in this city, are requested to meet at the Coffee House next Saturday evening at 7 o'clock, in order to appoint a committee.

"St. John, N. B., 5th January, 1814."

The notice was followed by another which read:

"CONTRACT."

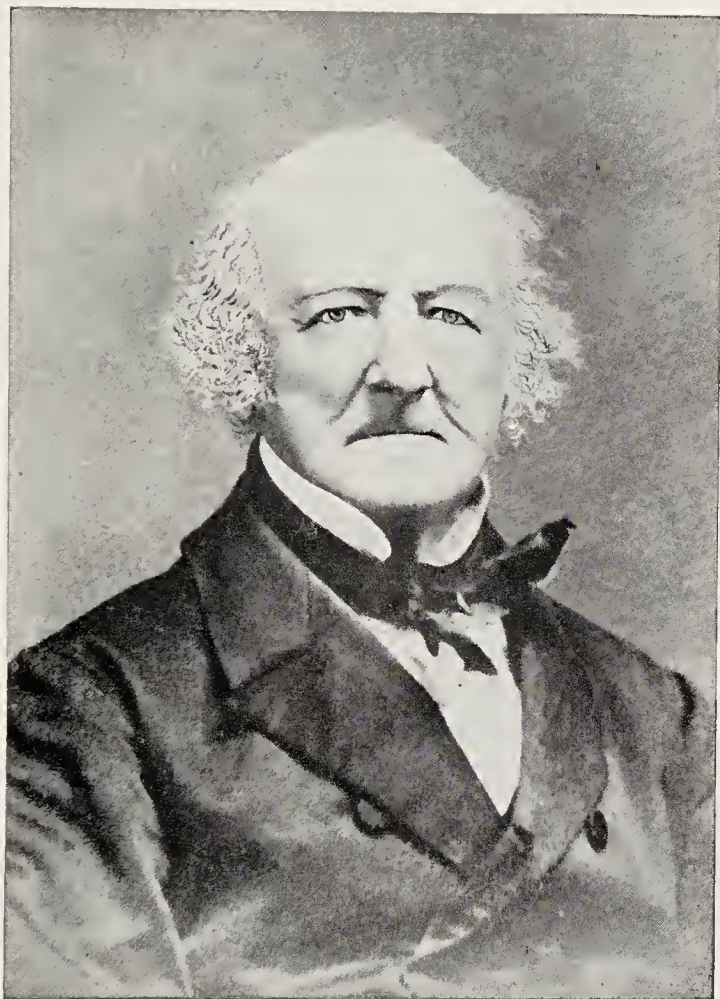
"Proposals for the building of a foundation walls of the PRESBYTERIAN CHURCH will be received by the subscriber till the 5th proximo, when the lowest tender will be accepted. The walls to be $2\frac{1}{2}$ feet wide at the bottom, 2 feet at top, 80 feet long by 60 feet wide, and $4\frac{1}{2}$ feet high; the foundation for 10 pillars to be laid.

"The person contracting to dig out the ground. The whole to be completed by the 20th June next.

"St. John, 28th January, 1814.

"L. DONALDSON."

At the session of the Legislature, 1814, of which William Pagan, and Hugh Johnston, Sr., were two of the members for the county of St. John, a grant of two hundred and fifty pounds in aid of the pro-



LAUCLAN DONALDSON

posed place of worship was made, and on the 30th of June, 1815, a deed of the two Germain Street lots which had been purchased some time before for two hundred and fifty pounds, was signed, conveying "to William Pagan, Hugh Johnston, Sen., John Thomson, James Grigor, John Currie, Alexander Edmunds and William Donaldson, in trust for the benefit of the said church."

The notices in the Courier just quoted were followed at a latter date by still another, which read as follows:

"Sealed proposals for the frame of a Scotch Church, 80 feet long, 50 feet wide, 30 feet posts and 15 feet rise of roof, will be received by the subscriber till the first of February at twelve o'clock, when the lowest tender will be accepted, provided good security be given for the due performance of the agreement. The sills to be of Norway Pine and the sleepers of white pine and the rest of the lumber spruce. Copies of the plan will be seen by calling on L. Donaldson."

After much arduous labor the church building was completed in the year 1815, mainly by the scanty subscriptions of the congregation, augmented, it is true, by contributions from friends at home and abroad. As many comparisons, unfavorable to Presbyterian generosity, have appeared in the secular press and elsewhere at various times during the past century, in which the relative positions of Trinity, Episcopal, and St. Andrew's Presbyterian, churches have been compared, somewhat to the disparagement of the latter, two very important features should be remembered in judging the relative merits and progress of the two organizations.

Firstly, Trinity Church was the recipient of very large financial aid from the Society for the Propagation of the Gospel in Foreign parts, having its headquarters in England, and which society also paid

the stipend of the clergyman who for many years ministered to the congregation of Trinity Church.

Secondly, that the grants of land to Trinity Church, still owned by that corporation, and embracing lots on both the north and south sides of King Street, were among the choicest in the whole city, and have ever continued so, notwithstanding the various vicissitudes through which the city has passed, contributing enormously to the revenue for the support of the church, while the grants to St. Andrew's Church were of little value, and even today must be considered as but of trifling importance, as compared to the land so generously bestowed upon Trinity Church.

In a little work upon the First Fifty Years of the Church of England in New Brunswick, by the late G. Herbert Lee, page 58, we are informed that "In a letter to the Society at home (the S. P. G.) dated July 4th, 1787,* he says that his congregation was numerous, regular and attentive, and that it would be much greater if the church was large enough to contain the people. He further says that he hoped before long to receive from Governor Carleton the sum of five hundred pounds allotted to St. John Parish out of the Imperial Government grant of two thousand pounds sterling for the erection of churches in New Brunswick."

There appears to have been some little feeling upon the part of the parishioners of Trinity Church against men of Scottish birth and accent. From numerous incidents which have been related to the writer by the late Dr. W. P. Dole and other even older men, it appears that by allowing this feeling to show itself too freely at times, the time of the actual birth of St. Andrew's congregation into an

*From Rev. George Bisset, then stationed at St. John.

active and vigorous religious body was undoubtedly hastened. Many of the men who were foremost in the work of building up St. Andrew's Church, including William Pagan and Hugh Johnston, Sr., had been large contributors towards the construction and maintenance of Trinity Church. The latter had not come to New Brunswick with the Loyalists after having been deprived in the long struggle for American independence, of all that he possessed, but had come direct from Scotland to the new country, in which his Scottish foresight detected an opportunity for advancement. He reached St. John in a ship owned by himself, he being also the owner of the cargo with which she was laden, and with which he entered into business here, where he continued for many years to be one of St. John's leading merchants. The prejudice against Scotchmen on the part of the controlling party in charge of the affairs of Trinity Church is very plainly indicated in the following letter. For some time before the death of Mr. Pigeon, who was the third rector of Trinity Church, the Church has been closed, owing to the rector's failing health. Being desirous of securing an assistant, the Vestry wrote to the Hon. William Black, one of their body then in England, to endeavor to obtain one. The following is an extract from their letter dated 15th April, 1818, and which is published rather more in full in the work by G. Herbert Lee just referred to, and will be found at page 69. It is as follows:—

“On one point only will we take the liberty to impress on you a condition that cannot be departed from. The gentleman to be engaged must not labor under any defect that will class him as an inferior speaker. Eloquence, however desirable, we do not look for, but think the Parishioners will require a delivery distinct, emphatical and sufficiently loud;

therefore, however valuable his other qualifications, we beg you to decline an engagement with any gentleman whose utterance and manner in the pulpit may be decidedly ungraceful. An entire freedom from the Scottish accent cannot be expected should your engagement be made in North Britain. Circumstanced as we are, you will know how to apologize for our dwelling thus on a qualification which ought not among good churchmen, to be held as a matter of the first importance."

WM. SCOVIL.

HARRY PETERS

Z. WHEELER.

E. BARLOW.

The following description of the interior of St. Andrew's Kirk is from the pen of the late Mr. James A. Tuft's and will recall the building vividly to the minds of many of the present congregation who like the writer have had the honor of worshipping within its time honored walls:

"St. Andrew's Church, better known as the Kirk, was destroyed by the conflagration of 1877. It was a wooden structure about fifty feet wide and one hundred feet long, having been lengthened from its original size, and stood back from the street very much after the style of the present edifice. Along the front of the lot, upon the street line was a neat iron railing, with three gates, opposite to the corresponding principal entrances to the church. The foundation of the Kirk was set on the ground so that ingress and egress were easy — no granite steps to climb — a menace to the old and feeble. There was a passage on each side of the building of about twenty-five feet in width. The passage on the south led to the Sabbath school, a commodious building one story in height, connected with the rear of the Kirk.



THE AULD KIRK

The front of the Kirk had three doors which entered upon a vestibule of about ten feet in width, and from which baize doors opened into the church proper. On the centre of the roof of the building at the front, sat a tall and graceful spire, in which was a bell used to call the congregation to worship, and as the only regular fire alarm was located at the Market Slip, this bell was utilized in the event of serious conflagrations. A custom was also in vogue in these early days of ringing the bell for a couple of minutes after the service had ended.

“The interior of the Kirk was pewed in the style prevailing at the time. Entering the north aisle and following up to the pulpit were all boxed pews with doors attached, while in each corner was a high built pew, a capital place in which to have a nap if the preacher were prosy. These big corner pews were usually owned and occupied by the wealthier members and adherents. One of these pews, if we remember rightly, was occupied by the Governor when in the city on Sunday and disposed to attend divine service. The south side of the church was similarly arranged, to the north, having single pews box style with doors on each side of the aisle. On some of the doors were locks, from which it may be inferred that strangers were not always welcome. Entering the middle aisle, single pews might be observed on either side. We should here state that stairs leading to the galleries were to be found in the vestibule, to the right and left as one entered. There were galleries on each side, and across the front of the building, which were occupied by the poorer classes and by the military. For the ‘military, Imperial troops occupying the barracks at the south end of the city at that time, a certain space was set off, and they each Sunday morning, headed by the regimental band, marched from the barracks up

Germain street, and arriving in front of the Kirk, the Presbyterian contingent fell out and entered the building, the remainder of the regiment proceeding on their way to Trinity church.

"The pulpit of the Kirk was of mahogany, having a canopy over it, and to reach his station the minister had to climb a dozen or more steps.

"Beneath the minister's pulpit was a second one occupied by the precentor whose office was to start the tune, having first thumped his tuning fork on the side of his desk. The congregation joined heartily in the song of praise, and the song was sung with vim, if not always in time and tune."

The first precentor of the Kirk was Alexander Lawrence. He and his wife came out from Aberdeen with Dr. Burns. He was the father of the late J. W. Lawrence, an indefatigable worker along historical lines, and to whose efforts the people of New Brunswick are indebted for the preservation of much history of importance. Alexander Lawrence was twice married. His first wife, Mary Wilson, died on the 29th of March, 1832, aged 42 years. On the 6th of June, 1833, he married Mary, daughter of William Barr. He died on the 28th of October, 1843, at the age of fifty-six years. A later precentor, so we are informed by Mr. Tufts, was a Mr. Graham.

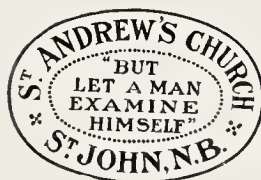
Some years later changes had occurred in the session, and the precentorship was abolished, orders being issued for the formation of a voluntary choir. This was organized by the late James Robertson, and afterwards led by the late R. D. McArthur, whose zeal and ability could hardly be surpassed. For a long time, in fact until the destruction of the Kirk in 1877, it had the reputation of having the leading choir of the city. Some of those who were among its members at that time are still living.

The Psalms and Paraphases in metre were exclusively used. The tunes as prescribed were principally Balerma, Peterboro, Dundee, Irish, Kilmarnock, Arlington, Coleshill, Duke Street and Old Hundredth, all probably in Robertson's collection, or in the collection of the Boston Academy.

In the early days of the Kirk, candles were used exclusively, though not required except on Communion Sunday, when the service, instead of being held in the afternoon at three o'clock, was held in the evening at six o'clock. In the centre of the Kirk was a tin chandelier, spiral in form, with three rims, there being on each rim about ten holders, in which candles were placed. Around the walls, both up and down stairs were scones, each containing a candle. The pulpit was lighted in the same way, there being three candles in holders on each side of the minister. While the congregation were singing a Psalm preparatory to the commencement of the sermon, the sexton, would go around with snuffers and tray and remove the burned wick. A stick with a hook attached was used to pull down the chandelier in order to reach the candles in it. The collection — or rather, to use a modern phrase, the offertory — was not made as now by passing a plate, but each contributor dropped his or her penny or three-penny bit as circumstances permitted, into a metal plate, baize covered, which was attached by iron rods to the first pew in each aisle. It was customary in those days for the people to stand during prayer, turning their backs to the minister. The writer remembers when it was usual for many of the principal men of the congregation of Trinity church to follow the same custom all through the prayers, even including the Litany.

It may be interesting to the present generation, and revive many memories of their fathers and

grandfathers to recall briefly the communion season of the days long past, when the Saviour's injunction, "do this in remembrance of me" was observed with deep spiritual solemnity. The preparatory service commenced on the Thursday preceding the Sacrament Sunday. There was preaching by the pastor at eleven o'clock. During the day communicants closed their stores, offices and workshops. The afternoon was passed at home in strictest quiet. Those of the family who could read busily perused their Bibles, or some old sermon of Rutherford's Baxter's Saints Rest, the Pilgrim's Progress or other religious work. On Sunday the communicants entered the Kirk with measured tread, having in view the dying love of Christ which they came to celebrate. Each of the double pews had in it a table, while in front of the pulpit was spread a long table containing the emblems of His broken body and of the blood which He shed to save sinners. When the minister requested the communicants to "come forward," these tables were readily surrounded, and if there were others who could not be accommodated they had to wait until the first tables were emptied. A brief pause ensued during which the Elders took up the tokens, which consisted of small pieces of lead stamped and lettered with a text of Scripture and with the name of the church. These tokens are now rarely seen, and are much sought after by coin collectors and others. Generally there were two and sometimes three sets of tables to be "fenced," the pastor taking the first and other Presbyterian ministers who were invited taking the second, and so on. The service lasted generally until four o'clock. On the following Monday at eleven o'clock Thanksgiving service was held, and at one o'clock when the members dispersed and the



COMMUNION TOKENS. ST. ANDREW'S CHURCH

Season was ended, each felt refreshed and strengthened, spiritually, for the duties of life.

The year 1815 saw the completion of building operations at the Kirk, the carpenter laid down his saw and chisel, the painter his brush, and there was general rejoicing that the work which had been attempted had been completed at last, in spite of difficulties which at the commencement appeared to be almost insuperable.

CHAPTER IV.

THE OPENING OF THE KIRK.

Although the Kirk was ready for occupation in May, 1815, no stated minister had been called to the pulpit, but during the following winter the town of Truro sent a very excellent supply in the person of Rev. John Waddell, who preached the first sermon in the new edifice. His son was for many years superintendent of what is now known as the Provincial Hospital for the cure of Nervous Diseases. Other supply at times was received from Nova Scotia.

Dr. John Waddell filled the pulpit of the Kirk during the interval between its completion and the arrival of Dr. Burns, and appears to have been a veritable pillar of strength to the struggling cause of Presbyterianism in the Maritime Provinces in the earlier period of their history. He accomplished great work, and when he died in 1842, many tears were shed, and the people said we shall never look upon his like again. The following are a few paragraphs from a contemporary obituary notice. Lack of space will not admit of a more extended quotation concerning this estimable minister of the gospel, who doubtless did much for the little congregation at St. John during his short ministration of two years at that place.

“The decease of this faithful and laborious minister of Christ deserves a fuller notice and the record of a few more particulars. Had this worthy man died in India or in Africa, his name would have been chronicled on the face of Europe. * * *
He stood in the front rank, and would suffer nothing

by a comparison with the best preachers of the present time. He was an able divine, the sterling gold of the sanctuary, prudent and discreet, of great moral courage, considerable learning, and of extensive usefulness.

“He was a native of Clydesdale, Scotland, born of creditable parents in the parish of Shotts. He was educated at the College of Glasgow, and bore the honors of that University. He studied divinity at Selkirk, under Dr. Lawson. Some men may have stood higher in the field of intellect, and some may have drunk deeper of the fountains of science, but few men were in all respects better fitted for being successful and acceptable ministers than Mr. Waddell.

* * * His ministry was prosperous and successful [he was stationed at Truro.—ED.] for many years, and he occasionally visited young settlements in the surrounding country. The old people speak with delight of the great gatherings they usually had on sacramental occasions. Truro was considered a kind of Gospel Jerusalem, to which the tribes repaired at stated times to pay their vows. It was regarded in early days as the metropolis of Presbyterianism; a nursing mother to younger communities, and it claims a higher origin than even Pictou itself, the great rendezvous of John Knox's own children. * * * At the time of his interment a traveller passed through Truro and was astonished to find the shops all shut, and the village bereft of its inhabitants. He could only see one woman and a few children to tell him that the whole people had followed their beloved pastor to the grave. He had baptized them; he had united them in wedlock; he had blessed them; and they were anxious to catch a last look of the departed prophet. ‘The memory of the just is blessed.’”

7
In the autumn of 1816 Hugh Johnston, Sr., went to Scotland with instructions to procure a minister, and the gentleman chosen was Rev. George Burns, at that time an assistant minister at Aberdeen. He was only twenty-six years of age at that time, and it was no mean honor that previous to his departure the University of St. Andrew conferred upon him the degree of Doctor of Divinity. The name of St. Andrew's was, it is believed, applied to the new place of worship in compliment to the University which was the Alma Mater of Dr. Burns.

Dr. Burns received the call, we are told, while in his study, one morning early in 1817, and it was of so urgent a nature that he felt induced to regard it as a Macedonian cry, and bowing his head and heart, he there and then supplicated the Great King and Head of the Church to counsel and guide him to a wise decision. The result was that he accepted the call, and forthwith made preparation for his departure from his Scottish home.

The arrival of Dr. Burns at St. John was thus heralded by the Courier, a paper published for many years by Henry Chubb, and which was to the New Brunswicker what the Scotsman is to-day for the old country:

"On Sunday morning, the 25th of May, 1817, the packet arrived from Digby. The Rev. George Burns, D. D., the lately ordained clergyman of the St. Andrew's Presbyterian Church in this city, came a passenger from Scotland, via Halifax. The church was opened the same evening at 6 o'clock, when the doctor delivered an appropriate sermon to a crowded audience, from the text, "I was glad when they said unto me, let us go into the house of the Lord.'"

The Synod of the Presbyterian Church of Nova Scotia was formed in 1817, and the first meeting was held at Truro on the third day of July in that year.



HUGH JOHNSTON

*“A few clergymen, partly from the Church (of Scotland) and partly from the different branches of the Secession, convinced that their combined exertions would more effectually promote the interests of religion, formed themselves into one Society, which, overlooking the party distinctions of Scotland, adopted the standards of its National Church, and this union, with a single exception,† included the whole Presbyterian clergy of the above mentioned provinces” (New Brunswick, Nova Scotia and Prince Edward Island). Whether or not Dr. Burns was in attendance upon this memorable occasion, the writer has been unable to learn, but from the context it may be regarded as highly probable that he was.

In 1818 there landed at St. John, from Scotland, Rev. John Sprott, whose Memoirs have just been quoted from, and who was destined to do much in advancing the cause of Presbyterianism in what are now the Maritime Provinces of Canada. Dr. Burns and he had been fellow students at Edinburgh, so he tarried for a few days at St. John, where he was welcomed by Dr. Burns, slept on the doctor's sofa, so he tells us, preached in the Kirk and then made his way to Nova Scotia, where he was ordained.‡

On the first of May in the same year, Rev. George Pidgeon, rector of Trinity Church, died, “to the universal regret of his parishioners, and Rev. Robert Willis, who was in 1827 appointed to the Arch-deaconry of Halifax, was appointed to the vacant

* Letter from Dr. McCulloch, dated 5th August, 1826, in Supplement to 1st Report of the Glasgow Society for Promoting the Religious interests of the Scottish Settlers in B. N. A.

† This exception was Rev. Dr. Gray, of St. Matthew's, Halifax, and the reason advanced by him was the constitution of that church, which was originally Congregational. See Memorials of Rev. John Sprott, p. xiv.

‡ Memorials of Rev. John Sprott, p. ix.

rectory of St. John.* Rev. John Sprott appears to have met and have been favorably impressed with Mr. Willis who was "a chaplain in the Navy and a man of high character then in the town," for on the 10th of May, 1842, nearly a quarter of a century later, he addressed the following kindly words to Ven. Archdeacon Willis, then of St. Paul's, Halifax:

"I learn that you are about to start for your native land. I cannot allow you to depart without expressing my affection and esteem for your person and character. I saw you for the first time in the city of St. John in the year 1818. Since that time you, sir, and I have had our share of afflictions, and have experienced some of the sweets and bitters of human life, but we have much reason to be thankful that mercies have greatly prevailed. Many of the stars of our Nova Scotia Zion have set, and we very soon must put off our priestly robes; may we meet in a higher temple and unite in a purer worship. My dear sir, you have done much good in this country. It will now afford you some pleasure on the long sea, to reflect that during your sojourn you have contributed your share to plant the rose of Sharon in our green woods and snow-clad regions. I hope that a kind Providence will preserve you amidst the wild waves of the ocean, give you a happy sight of your father-land, and speedily restore you to your people."†

* *Annals of the Colonial Church*, by Ernest Hawkins, B. D., London, 1847 p. 39.

† *Memorials of Rev. John Sprott*, p. 43.

CHAPTER V.

EARLY PRESBYTERIANISM IN CHARLOTTE COUNTY.

A most interesting, if somewhat lengthy account of early Presbyterianism in Charlotte County appeared in the *Colonial Presbyterian*, a valuable paper published in St. John, commencing about the year 1856, edited by the late Dr. William Elder, long editor of the *Telegraph*, and a power in the Presbyterian church in this Province for many years. This article has been preserved for us in the form of an appendix to the *Memoir of Rev. James Macgregor, D. D.*, previously alluded to. In it there are brought clearly before us some of the many difficulties which confronted the early settlers, and of the almost "insuperable obstacles which stood in the way of the establishment of the Presbyterian church at St. James." This article is of sufficient importance to be reproduced in its entirety and in the writer's own words, as copies of the original work are now rare. It is as follows:—

"On the 16th May, 1803, we bade adieu to all that was dear to us in Assynt and Ederachilis,—two parishes in Sutherlandshire, Scotland. We sailed for Wilmington, North Carolina, with clear sky and fair wind, which soon made the land of birth look small to us. The godly Neil Morrison, whose praise was in the churches at home, being one of us, before sunset, called the passengers below to worship God. We sung a portion of the Psalm xlv:

O daughter, hearken and regard,
And do thine ear incline;
Likewise forget thy father's house
And people that are thine.

“Then read a chapter and prayed; this practice was continued invariably during a passage of twelve weeks. The different heads of families prayed in their turn. Every sabbath a sermon was read on deck. Beating against head winds on half allowance, we were at last getting tired—spoke a ship and learned that the yellow fever was raging in New York and Southern States. We protested against going any farther South, and arrived in Boston 16th of August. The wharf was thronged by gentlemen and ladies from morning to night, eager to employ the young of both sexes. Men with families were kindly treated by gentlemen looking out dwellings for them. Five families went to Carolina, expecting their friends there would help them, but found them no more than able to help themselves. The rest heard of a large tract of land in Kennebeck, State of Maine. They embarked for Thomaston, but on arrival found terms did not suit. Had to winter there, being late in the season. Being informed of vacant crown land on the Schoodic River, they embarked in Spring and soon found themselves once more on British ground. At that time no land was thought worth accepting save hard-wood land, and as they were determined if possible to settle together, a sufficient quantity of land could not be found nearer than the Chiputneticook Ridges. The land was examined by the assistance of a guide and pleased well, but on returning from it, it was ascertained that there were three claimants for it. Sadly disappointed and bordering on despair, they were told of a large tract of land back of Digby, N. S. Embarked for Digby—making the third passage since landing in Boston. Again they were disappointed; the land was taken up in blocks by rich men and with their purses empty they could not locate themselves together in that place. Three families settled at Bread Cove. The rest were faint

yet pursuing. They paused at Annapolis Bay, not knowing what was in the wheel of Providence for them. Most of the men of wealth in St. Andrews were Scotch. When they heard of the immigrants' departure from N. B. they were very angry; hired a schooner and sent her after them at their own expense, and brought them back to St. Stephen. They built quite a little village of log houses on the bank of the river until they could do better.

"A remonstrance accompanied by Petition, was sent to Fredericton. No decisive answer had been given to the Petition until the House of Assembly met. The late Ninian Lindsay, Esq., was one of the members from Charlotte at that time. Arriving in Fredericton his first push was towards Government House, and laying the case plainly before the Governor, he said the immigrants must have the land petitioned for. There were three claimants to the land. The late Joseph Porter was one of them, and his first act of kindness to the settlers was the surrender of his claim for their sakes. The others adhered to the claim. However, the late Donald MacDonald, Esq., being a real Highlander, a lawyer, and a Crown Land Surveyor, obtained an order of survey. Heading his Highland crew to the spot, he built a camp outside of Mark's grant. The two claimants appeared and forbade his proceeding any further. He told them to mind their own business, and he would mind his. He had his orders and he would execute them. The survey was made, and lots cast who should be served first. They then proceeded with the distribution. In laying out the Scotch Ridge a quantity of 200 acres was allowed to husband and wife, and 50 acres for every child. The late Benjamin Pomroy, who had four sons married, and two sons-in-law, natives, obtained an order of survey on a ridge one mile West of it—the present Pomroy Ridge. The immigrants

wrote to their friends who stayed behind (in the States and Nova Scotia) how they fared at last. This intelligence brought them along, and they got land on the Basswood Ridge, two miles East, and on the Little Ridge, three miles West, bounded by the St. Croix. But then they were discontented as they could not be together. Three miles through thick woods was too great a distance to admit of their being neighbours, and so the men of the Scotch Ridge changed with them one hundred acres on the Scotch Ridge for one hundred acres on the Little Ridge. Now they were happy. They then spotted a line of road, shunning every swamp, cutting under-brush only; built a large camp to eat and sleep together until each could have a spot clear to build a house and plant potatoes. They worked together in crews doing equal justice to each individual. One week they worked at St. Stephen and Calais, earning supplies for the following one. Having obtained these they would start on Monday morning with their heavy packs carrying the full twelve miles. They continued this plan during the Fall of 1804, and Spring and Summer of 1805. It was at this time that the late Joseph Porter and Colin Campbell, Esqrs., endeared themselves to the immigrants by many acts of kindness. They both had stores, and whatever the settlers wanted they could have for labour, or otherwise whenever they got able. And seldom they would employ any other than immigrants. In the Fall of 1805 they moved into the wilderness, carrying their children on their backs, and their various necessities, such as they had, in the same way as they had long done. They found an excellent crop of their own planting and digging. But they could not forget that the Israelites were guided in the wilderness by a pillar of cloud by day and a pillar of fire by night, so when Sabbath came they all met in

one house. The master of the house commenced the worship of God by singing, reading a chapter and prayer. Then sung and read a sermon; and concluded by singing and prayer by one of the hearers. Then they agreed to keep one day in a fortnight as a question day. These questions would be similar to the following. After singing, reading a chapter and prayer, the leader would ask if any one had a word working in his mind that he would like to hear the brethren upon. One would answer, The apostle says, 'I bear them record that they have a zeal of God, but not according to knowledge.' I would wish to hear some distinguishing marks between the man whose zeal is according to knowledge, and whose zeal is not, as God may reveal it to your own souls. The leader would call on them one after another, and some would have such utterance given them, that all could not speak in one day. There would be at least three days prayer. This was continued so long as we were as sheep without a shepherd. The godly Neil Morrison heard of the success of his fellow passengers, and soon rejoined them. Also five of the families that went to Carolina made their appearance. Mr. Morrison used to take every alternate day in leading worship.

"In the year 1810, I found myself on the Scotch Ridge, when a portion of the foregoing history of the wanderings of the settlers was given to me. From that time I can write from observation, and participation in all the struggles, joys and sorrows of St. James. At the time of my arrival I learned that there were twenty persons who observed the worship of God in their families.

"The grant of land was issued in 1812, and parish officers found it inconvenient to have St. Stephen so extensive. It was divided next winter, and the parish of St. James formed a part of it. About this

time the lamented McDonald died and his intimate friend Colin Campbell, Esq., succeeded him as Crown Land Surveyor; and laid out Oak-Hill for natives of St. Stephen. In 1813-14, the crops failed, and nothing could be got from Calais on account of the war. In a general election which occurred, it was said that Joseph Porter, Esq., did not miss a Scotchman's vote in the country. When he was declared elected, a man called him the Scotch member. Mr. Porter thanked him and said, 'I am proud of that title.' The year 1815 bordered upon famine; many herbs and roots seldom used for food were sought after and obtained. Mr. Porter managed to get 200 bushels of corn into his grist mill; would not sell a bushel of it to lumbermen. He said that oxen and horses could eat hay, but poor men's children could not.

"By this time the road to St. Stephen was straightened and made shorter and more passable. Horses could now carry a load on their backs. Rev. D. MacCaul, whose ministry the immigrants attended at St. Stephen, was therefore able occasionally to visit St. James on week-days and preach. Rev. Dr. Macgregor, of Pictou, visited us, and administered the Lord's Supper. Some years after, Rev. Mr. Sprott visited us; next Rev. Mr. MacCallum came twice, and administered the sacrament each time. Having but two elders, Rev. Mr. Wilson, who came to this province from the North of Ireland, ordained five additional elders and administered the sacrament. In 1825 the Report of the Glasgow Colonial Society reached us, holding out inducements of supply to settlers in the Colonies. We thanked God and took courage. Held a meeting to consider what could be done about building a church. One thought it could be done; another, that it was visionary. One thought that He who sent the fish with a piece of

money in his mouth to Peter's hook would send us help; another that we might build a small church but not a large one; a third that we could build a large church easier than a small one; that friends would be more liberal in aiding us, and we could have a bolder face to beg for a respectable building than for a mean one. It might be said of St. James in those days:

Behold how good a thing it is
And how becoming well
Together, such as brethren are
In unity to dwell. —Ps. cxxxiii.

All longed to see the one object accomplished. It was finally agreed to erect a building 42 x 36, 17 feet post with end gallery, and a tower. A subscription list was opened — the old men signing from £5 to £10 in labour and materials. We had a goodly number of young men who had no wives to make them drag heavily, and they went into it like the 42nd going to battle. A man was sent to St. Stephen with a paper and the third day came home with £75 subscribed. Another man was sent to St. John, St. Andrews, and etc. People were astonished at our courage and success, for to many the object seemed visionary. Being late in the season we postponed building till next summer.

“In January, 1826, our brightest star, Neil Morrison, was called to his everlasting rest. That was a day of mourning and weeping in St. James. Believing that death was near he said to another elder, ‘You must take my place in the Sabbath Services.’ I watched with him the night before his death; in the morning had family worship with him. At the close of it, he stretched out his hand, drew me near, and said, ‘My dear——, never continue praying as long as you get words to utter. Many a time I have been

splitting on that rock. Long prayers are a weariness to the carnal mind.' I mention this for the instruction of young converts. Age experienced Christians generally make short comprehensive prayers.

"Summer came, and every man and ox was up and doing. A frame was raised, underpinned, boarded, and the roof shingled and painted; the tower boarded to the bell deck, and covered to keep the rain out until we could do better. Funds getting exhausted we were brought to a halt. We were reminded of the words of Dr. Watt:

We may expect some danger nigh
When we possess delight.

"A Gaelic preacher, who laboured a few years in Pictou, appeared amongst us, saying that he had heard of us and felt anxious to give us a few weeks preaching. We received him with joy. Weeks passed—months, attachment growing stronger in some, suspicion springing up in the mind of others. The general attachment was so great that a call was spoken of. Our elders wished to see credentials before signing a call. He stated that these were in Pictou, but he would go and get them. He left and was gone about six weeks. Here I find a difficult task, viz., to deal with the inconsistency of the dead and yet I cannot explain the case without doing so, more or less. We received a letter from a friend in St. John that he was in and about that city all the time under the influence of——. He returned, but no credentials; they were lost. How hard to root out prejudice even in good people! A Gaelic minister in St. James it was impossible to part with. Here a division took place—the congregation and two elders majority; four elders and their families, minority. Our schoolhouse erected on an acre of land purchased in 1811 was large. It was intended

for holding meetings. It was left with the majority for six months, on the condition that the minority should have it next six months. The latter knew that the former had godly men and women among them. They had the aged elder of Sutherlandshire with them, who seemed to have the Bible by heart, although he knew no letters, nor English. The sword of the Spirit, which is the word of God, and prayer were deemed the best recourse, in order to overcome the trouble. No application to the Presbytery was made, no violent language, nor public discussion. One party did say that the other neither knew their Bibles, nor the principles of the Church of Scotland; that if the minister preached the truth on the Lord's day, his failings during the week were nobody's business. Loving brethren and sisters going to worship the same God, through the same Saviour, began to avoid each other. A third elder was ordained and added to the other two to strengthen—one more lamb-like could not be found. The dissenting elders, as they might be called, attended the ordination, said nothing, and after benediction walked off, followed by several men and women expressing sorrow that we should differ. By the expiration of six months the minister moved his quarters to the Basswood Ridge. The school-house was left, and occupied as proposed. The minority increased. This state of things continued nearly three years. At last the word of God came so forcibly to the aged elder that he could not resist. He confessed his error of his own accord. After this the majority got to be a small minority. Mark here what a great injury one gifted man can do to a congregation. At last the minister took his leave. We then wrote to the Rev. Dr. MacLean of St. Andrews to give us a day's preaching. He was a good Gaelic scholar, came well prepared for the

occasion and found us all in one house. Thus ended our first division, January, 1830.

“Resolved to go forward with the building, a man was sent to Fredericton to solicit aid. He set off on horseback about January 20. On his arrival in Fredericton he met the late Colonel Wyre,* and James Brown, Esq. They took him into the Assembly sleigh: drove to Government house, and introduced him to Sir Archibald Campbell who gave him £10. He returned by way of St. John. There he found that his never failing friend, Colin Campbell, then Editor of the *Courant*, published in St. Andrews, had in a conspicuous column given notice of his tour, the dimensions of the church, the weakness of the congregation, and wished him all success in his praiseworthy undertaking. The feeling of attachment between Messrs. Porter, Campbell and the immigrants never was disturbed, it exists in their children, and I doubt not will go down to the third or fourth generation. The delegate from St. James brought home £54 in his pocket. Next summer the walls were finished inside and out, lathed, floors laid, pulpit built. The church was seated with benches, and when prepared was opened by Dr. MacLean. But our young men were not pleased with the look of the church which as yet had no steeple. Although most of them wrought double their first subscriptions, they subscribed again the sum of £25 without consulting the old men, and beautified the church with a handsome spire. This made it a pleasant object to look at from a distance, and it enlivened the neighbourhood in which it was placed. Meanwhile we sent a bond to Scotland, well signed, with a view to get a minister, and anxiously awaited the result.”

* The late Hon. Thomas Wyer, of Greenock Church, St. Andrew's, Char. Co., N, B,



REV. GEORGE BURNS, D.D.

CHAPTER VI.

REV. GEORGE BURNS.

The first marriage celebrated by Dr. Burns after his arrival at St. John of which we have record, was the following:—

“Wednesday evening, June 4th, 1817, by the Rev. Dr. Burns, Mr. John Baird, to Isabella, second daughter of the late Mr. Robert Archer, all of St. John.”

Possibly the most elegant feature in the appointments of the Old Kirk, was the communion service, which is of solid silver, and was the gift of Lieutenant-General the Right Honorable George, Earl of Dalhousie and Lady Dalhousie, presented in 1818, when the Earl was Governor of Nova Scotia. In the following year he was appointed Governor General of Canada. The silver plates were the gift of Miss Agnes Campbell, daughter of William Campbell, a leading member of the congregation in the early days. Mr. Campbell, as before stated, had the honor of being Mayor of St. John for more than twenty years, from 1795 until 1816, and was postmaster of the city for twenty-one years. Miss Campbell died in 1840, at the age of seventy-eight years. This silver, valuable intrinsically as well as historically, was among the little saved on the 20th day of June, 1877, when the building was destroyed by fire. It is not now in use by the church, but has been placed in the vault of one of our city banks, for safe-keeping against loss or destruction.

The Courier of the 29th of November, 1818, contained the following notice:—

“Sunday School to be opened in the Scotch Church in this city at 9 a. m. to all children of all classes and denominations, to practise the reading of Holy Scripture without note or comment.

“P.S.—A separate hour will be appointed to people of color.”

This appears to have been the commencement of the Sabbath School, which has ever been a feature of the religious life of St. Andrew's Church. Previous to that time Dr. Burns had been in the habit of holding a class at his house in Queen Square on Sunday, and teaching the shorter catechism to all who chose to attend. The Sabbath School, which now numbers upon its roll some two hundred scholars, has at various times been superintended by W. W. Emslie, Malcolmson, Alex. Robertson, W. Hutchinson Jr., W. Girvan, W. C. Watson, William Welsh, Matthew Lindsay, John Bennett D. D., J. Gordon Forbes, W. C. Whittaker and John Magee.

Some idea of the strict views held by Dr. Burns upon the solemnization of matrimony may be gathered from the following notice, which appeared in the Courier.

“NOTICE.

“The Clergyman of the Church of Scotland in this Province, hereby publicly intimates that on no future occasion will he solemnize matrimony between parties belonging to different parishes, unless they bring with them evidence under the hand of some magistrate or minister that due notification of such intended marriage was given in the parishes where they respectively reside.

“St. John, 13th March, 1819.”



CHALICES—The gift of the Earl and Countess of Dalhousie.
PATENS—Presented by Miss Campbell for the communion table, St. Andrew's Church, St. John, N. B., April 16, 1835.



Dr. Burns had not been very long established as pastor of St. Andrew's Church, when, in consequence of some remarks by Rev. James Milne, who had been for some time stationed at Fredericton as assistant missionary in the Church of England there, he felt compelled to break a lance with that gentleman. It appears that Dr. Burns had prepared an address which was first delivered in St. Andrew's Church, and which afterwards appeared in pamphlet form for circulation only among the members of his own congregation. It was upon this address that Mr. Milne had "taken the liberty to animadvert." Accordingly Dr. Burns, in answer to the criticisms of Mr. Milne, prepared a "Letter," which was published in book form, a very limited edition of which was printed, in fact only one hundred and fifty copies, of which possibly the only one now in existence lies before the writer. It was printed by Henry Chubb, Prince William Street, St. John, N. B., and is dated 1818.* "I wished to remove every ground of misrepresentation," writes Dr. Burns, "because the part relating to the state of the Irish peasantry had been grossly misunderstood when delivered from the pulpit; and I deprecated controversy, because I thought it possible that some of the zealots in this place might ignorantly raise the hue and cry, 'The Church is in danger!'—being fully aware of a jealous disposition which had previously appeared in forms too contemptible to merit even an allusion. But that a *respectable Clergyman at Fredericton* should fall upon it with as much violence as

* Letter | addressed to the | Rev. James Milne, A. M. | in consequence of his | remarks | on | Dr. Burn's view | of the | principles and forms | of the | Church of Scotland, | as by law established. | By the | Author of that work. | "After the way which they call heresy, so worship I the God of my | fathers."—Acts xxiv. 14. | "The bane and antidote are both before you." | Audi alteram partem. | Saint John: | Printed by Henry Chubb, Prince William Street. | 1818.

the decency of modern manners would admit, was an event that I never *once* contemplated. Indeed I regarded it as a production quite beneath the notice of one classically educated, embracing topics which ought to be familiar with every A. M. of a Scottish University. * * * That it was intended exclusively for the use of my own congregation is evident not only from the very limited number of copies thrown off, but also from certain internal proofs. * * I was aware of one copy having gone beyond the limits of my own sphere of pastoral labors, and that one was sent by myself to His Excellency the Lieutenant-Governor of the Province, not for the purpose of being replied to at Head-Quarters, but because I viewed that Gentleman as the Constitutional Guardian of the Established Church in this Province, and was anxious to satisfy him that nothing was addressed to the people of my congregation that was hostile to the British Constitution in Church and State. In these circumstances I view your interference as a wanton outrage on all the decencies and proprieties of civilized society. I am desirous to find an apology for you, and the best which I can think of is, that your honest Scotch simplicity has been imposed on by certain individuals who are unable to write themselves, are afraid to appear in such invidious circumstances, and feel a malignant exultation in the firebrands, arrows and death which you have scattered around you."

The characterizing of Dr. Burns by Rev. Milne as the "Dissenting Presbyterian Teacher of Saint John," and other remarks appear to have aroused the Scottish ire of the first named gentleman. He continues:

"The worst crime of which I and the Presbyterians of Saint John are indirectly accused is that

of calling our Meeting House, Saint Andrew's Church.
* * I suppose you will not allow us to name our own *children* by and bye. * * * You seem to have a dreadful antipathy to the word Dissenter and you cannot see on what principle the epithet can be applied to the Episcopalians of Scotland more than to us in New Brunswick. * * *

"Such is the expose which has been extorted by your antipathy to the name of Dissenter, and your jealousy of the Kirk as by Law Established in Scotland. 'Because half-a-dozen grass-hoppers under a fern in the field, ring with their importunate chink, while thousands of great cattle chew the cud and are silent—pray do not imagine that those that make the most noise are the only inhabitants of the field.' * *

"You got into British Colonies, and have now fixed your abode in a Province which is as much Scotch as it is English, equally under the government of both. Do you imagine for a moment that the Act which established English Episcopacy in this Colony at the same time, *ipso facto*, declared all who were born in another division of the British Empire, and who, as good subjects, had conformed to its ecclesiastical constitution, to be Dissenters from the Church of England, for no other reason than this, that they had emigrated to a British Colony for the interests of that Colony, as well as their own? You obviously proceed on this gratuitous assumption when you speak of 'the separation which has taken place from the Church of England, as causeless and schismatical.' You will be surprised when I tell you, that no separation has taken place in so far as the members of the Church of Scotland are concerned. A religious establishment of one kind or another was found absolutely necessary when the population of the Colonies increased to a considerable extent—it was natural and proper that

a branch of the establishment to which the State belongs should be maintained—and accordingly the members of the Scotch Church (not the most insignificant part of the community) gave as much support to that establishment as its warmest friends, with the fullest confidence that when they should have strength sufficient to maintain a representation of their own National Establishment, similar countenance and support would be afforded them by the Legislature and the community at large. And what is now their actual state? Is the Presbyterian Dissenting Meeting House of Saint John and its Teacher in the same circumstances with any Meeting House, or any Dissenting Teacher, in the Kingdom of Great Britain and Ireland? Or do the Presbyterians of this place ‘worship the God of their fathers after the way which you call heresy’ on any one of those principles on which dissent from the Church of England is usually founded? Can you mention a Dissenting Meeting House in England erected by donations from the Treasury funds? or having its vestry incorporated by Royal Charter? Can you specify a Dissenting Teacher in England who receives an annual salary from Government? or who is allowed to perform the ceremony of marriage equally with the Clergy of the Established Church? Are you not aware that an Act of the British Constitution prohibits Dissenting Meeting Houses from having either spires or bells? But the Presbyterian Meeting House of Saint John has got a spire—by the first vessel from London it will receive a bell—and as you are gifted with an excellent ear and great skill in the science of acoustics, you shall be charmed with the melody of its sound when you revisit Saint John. Thus, ‘the Presbyterians of Saint John,’ as you well express it, ‘have encouragement as well as liberty of conscience.’ * * * * *

If meanness of ancestry, and obscurity of birth, are to affect either of the Churches which arose from the ashes of the Roman hierarchy, what is to be thought of 'the dear interests' of episcopacy? It was no uncommon thing at one period to see a public instrument thus certified, 'I being a Notary Public do certify, that my Lord the Bishop not being able to read, this is his mark X ! ! !' * * * * *

"You traduce the Kirk because it has no organ, no liturgy, and no festivals. You are careful to observe that not one of these defects necessarily attaches to Presbytery, and that the very want of liturgy and festivals was mentioned by me as a striking difference between the Church of Scotland and its reputed model the Church of Geneva. You talk of the introduction of an organ into the Scots Church at Calcutta as to be 'related with inexpressible scandal to all the true sons of the Kirk.' You, as a stranger to the principles of 'the Kirk,' and as poisoned against it by the prejudices of a provincial education, may contemplate such an event as scandalous. But I, as a true son of 'the Kirk,' have no scruples of conscience to prevent me from mingling my feeble voice with the anthems of praise which even an organ swells; nor am I aware of any one principle belonging to that harsh and grating body, 'The Kirk,' which sounds discordant with the mellow tones of that heavenly instrument. At the same time, as instruments of music are more or less perfect (if perfection admits of degrees) the nearer they approach to the human voice, and as nothing can be more pleasing in itself, or more accordant with the design of social worship, than the full and harmonious concert of a whole living throng, so 'the sons of the Kirk' generally content themselves with the human voice, aided occasionally by instrumental music to the extent of a pitch pipe."

To give even the merest outline of the work of Dr. Burns would be too lengthy in a work such as the present, and its insertion at this time would not serve any useful purpose when a drawing together, upon the part of the Scotch Presbyterians at least, is desired, rather than the keeping alive of any points of difference which may have existed in former generations. Enough has been quoted from the letter of Dr. Burns, however, to convince any unprejudiced reader that he was an able and vigorous defender of the rights and principles of the church to which he belonged.

In the opening and closing of the services both at Trinity Church and at the Kirk, the same hymns were used, as we learn from the following editorial notice which appeared in an early St. John newspaper.

"These hymns are intended to open and conclude the services, both in English and Scottish churches in St. John. They will commend themselves to every pious mind by the dignity and simplicity of their language, as well as by their peculiar adaptation to the design and duties of the Sabbath.

"If the ecclesiastical polity of the British National Churches forbid their union in matters of form, we rejoice to think they are willing to go hand in hand in points of greater importance."

EVENING HYMN.

"Soon will the evening star, with silver ray,
Shed its mild lustre on the sacred day;
Resume we then, e'er sleep and silence reign,
The rights that holiness and heaven ordain.

II.

Still let each awful truth our thoughts engage,
That shines revealed in inspiration's page;
Nor those blest hours in vain amusement waste
Which all who lavish shall lament at last.

III.

Here humble let us hope our Maker's smiles
Will crown with meet success our weekly toil;
And here on each returning Sabbath let us join
In prayer, in penitence and praise divine.

CHORUS.

Father of Heaven, in whom our hopes confide,
Whose power defend us and whose presence guide,
In life our guardian, and in death our friend,
Glory supreme be thine, till time shall end."

The Rev. George Burns was the first to introduce the Psalmody of the Church of Scotland into New Brunswick.

A meeting was held at St. John, August, 1819, of the Kirk Session, at which it was "unanimously resolved, to present a memorial to the Presbytery of Edinburgh, as a constituent part of the National Church, and as the Metropolitan Church, and as the Metropolitan Presbytery of Scotland, with the view of obtaining for St. Andrew's Church, in this city, that protection and guardianship which has been extended to similar establishments in India. The Presbytery of Edinburgh will then be the Court of Appeal from the Kirk Session, in all matters of an ecclesiastical nature and from it to the General Assembly of Scotland and Parliament of Great Britain the course is direct. Thus will the Presbyterian Church of St. John be the only regularly constituted Scotch Church in the British Provinces, and its connection with the Parent Establishment maintained and perpetuated."

This notice is self-explanatory, and indicates the close and intimate connection maintained between the Kirk Session of St. John and the parent body in Scotland, until the organization of the Presbyterian Church of Canada.

One of the earliest Masonic services held in St. John of which we have record, took place on the twenty-seventh of December, 1819. Dr. Burns was not a member of the Masonic fraternity, but he appears to have been the preacher selected for the occasion. We read that* "After the installation of officers, and agreeably to arrangements made on our last meeting, the body in conjunction with our sister Lodge, Union, No. 38, proceeded in regular form from the lodge rooms in Brother Lockhart's house to St. Andrew's Church, where a sermon adapted to the occasion was preached by Rev. Dr. Burns, from 2 Peter, 1st chapter, 5-7 verses: 'Giving all diligence; add to godliness brotherly kindness, and to brotherly kindness, charity.' They then returned to their respective lodge rooms, and afterwards to Cody's Coffee House, where they sat down to a sumptuous dinner, and spent the remainder of the day in the greatest hilarity and brotherly love. Subsequently they returned to their lodge room, where after voting that the sum of five pounds be added to the collection made in the church this day (£41. 3s. 9d.), the lodge was closed in peace, social harmony and brotherly love."

In 1819 Dr. Burns was elected the first President of the New Brunswick Auxiliary of the British and Foreign Bible Society, and continued as President for thirteen years, when he left New Brunswick. This society was organized at a meeting held at the old Coffee House which stood at the foot of King Street, on the site now occupied by the Bank of Montreal.

In 1820, a second volume† from the pen of Dr. George Burns appeared. The volume is 5 x 8 inches

* Bunting's History of Freemasonry in New Brunswick, p. 67.

† Lectures | and | Sermons, | delivered in the | Scots Church of Saint John, |
on several ordinary occasions. | Dedicated (by permission) to His Excellency |
The Right Honorable | The Earl of Dalhousie. | By | George Burns, D. D. |

in size, and of four hundred pages in extent. It contains five lectures and ten sermons. The typographical work of the volume is admirable. In the preface the writer advances the following reasons for the publication of the volume:

“Besides the general wish to be more extensively useful than any individual minister can be by the necessarily limited instructions of one day in seven, he was induced to give these discourses publicity, by circumstances entirely of a local nature, and altogether distinct from the qualities of the productions themselves. Honored to be the first and sole clergyman in this Province of the North British Church, he felt himself placed in a situation of considerable responsibility, and no little difficulty. Men generally form their opinions of a body of society of Christians from the first and only specimen they have been called to witness, and until a religious creed has been heard, rationally, intelligibly, and practically explained, it is extremely liable to be misunderstood and misrepresented. Impressed with these considerations, the writer of the following pages was solicitous, not only to give from the pulpit a fair view of the principles maintained in the standards of that Church to which he belongs, but also to extend and perpetuate the knowledge of these principles in this more tangible and permanent form. * * *

“Another circumstance had weight with the author in forming his resolution to commit these pages to the press. In consequence of the infant state of this Colony, and the very inadequate provision made for the moral and religious improvement of its inhabitants,

Clergyman of the National Established Church of Scotland, | formerly of the University of Edinburgh, and now | Minister of Saint Andrew's, in the City of St. John, | Province of New Brunswick, | British North America. | Saint John New Brunswick. | Printed by William Reynolds and Co. at the Star office, | Corner of Prince William and Church Streets, | 1820. |

the laudable practice of assembling together on Sundays for social worship, has been introduced among private Christians in different parts of the Province. On these occasions prayers are offered up, psalms or hymns are sung, and a sermon is generally read from an approved author. That this volume, produced in the Province, may be acceptable and useful to such humble worshippers, is the sincere desire, and earnest prayer of the author."

The volume under review is scholarly as well as vigorous, the discourses are concise, the language employed is simple, and the work in every way creditable to its author. Lack of space will not permit the insertion of any lengthy excerpts here, but the volume might be read and indeed studied with advantage by the Christian reader of the present generation.

In dedicating the work to the Earl of Dalhousie, Dr. Burns states that:

"The enlightened attachment to the Church of Scotland, which has ever distinguished your Noble House, and which so well fitted your illustrious Father for the discharge of those high and important duties to which he was called as Representative of our late Most Gracious Sovereign in the General Assembly of the Church, * * * as well as various reasons of a private but no less interesting character, have strengthened your claims to this humble tribute of respect. Be assured, my Lord, that I regard myself as peculiarly fortunate in having this opportunity of publicly acknowledging that partiality of friendship with which you have been pleased to honor me since my first arrival in a land of strangers, the very flattering terms in which you were pleased to allow Your Lordship's name to be associated with these imperfect compositions, the

esteem which I entertain for your public and private virtues, and the sincerity with which I have the honor to be, My Lord, Your Lordship's most obedient and Most grateful Servant,

"GEORGE BURNS."

In 1821, Robert Alder was appointed to the Germain Street Methodist chapel in St. John, Joshua Marsden tells us, in his History of Methodism before referred to;* and, while, there no minister was more popular. We are informed that Dr. Burns, the Presbyterian clergyman at that time in the city, was a frequent attendant at the Sunday evening preaching. Dr. Burns appears to have been a man of broad mind and noble character, above petty jealousy and narrow sectarianism. The services in the Presbyterian church, having been held in the earlier part of the day, he had no hesitation in lending the light of his countenance at the meetings of his Methodist brethren.

The service of praise in the church has always been the subject of much careful consideration on the part of those in charge. In 1823, when the singing was still led by a precentor, ten pounds annually was placed "at the disposal of St. Andrew's Missionary Society† for the purpose of promoting an improvement in congregational singing."

The following item refers possibly to the Gaelic preacher who was desirous of being permanently settled in Charlotte County, and who claimed to have lost his credentials, when urged to produce them. Further reference to his case will be found in a later portion of this work.

"Gaelic Sermon. Immediately after the usual afternoon service in the Scotch Church to-morrow,

* See page 14, this work.

† Weekly Telegraph, 5th March, 1879.

a Gaelic Sermon will be delivered by the Rev. Mr. McCallum to those who are acquainted with the dialect. It is requested of the members of the Scotch Church to make this intimation known to their Gaelic friends."*

In the year 1823, Rev. James Priestly, who had previously been stationed in St. John, again returned to the city, and in that year trouble commenced in the particular branch of the work to which he belonged. J. W. Lawrence has left an extended account of what has been known as "The Priestly affair," but as it has been fully set forth in *Early Saint John Methodism*, it is not necessary to make more than a brief reference to it in these pages. In fact any allusion would here be entirely out of place, were it not that a building erected under the auspices of Mr. Priestly afterwards passed into the hands of the Presbyterians, and in addition to being the birth-place of what is now St. Stephen's Church, was also used by the nucleus of what is now St. David's congregation.

Too great a fondness for strong drink, was the first charge brought against Mr. Priestly. That unfortunate minister was advised to resign his pastorate, and go to England, there to explain his position before the London conference, by which body he had been appointed. This he declined to do, but resigned his pastorate. "It was at this time Mr. Priestly's wife died, leaving three young children which deepened the general sympathy for him. On the 31st July of the same year, a meeting of his friends was held at his residence at which Stephen Humbert, Daniel Ansley, Barzilla Ansley, John McClure, David Brown and Alexander Miller were appointed a committee to obtain subscriptions for

*N. B. Courier, August 7th, 1823.

the erection of a place of worship. So popular was the movement that on the fourteenth of August,* only two weeks after, two lots facing King Square were purchased, and seven days later the corner-stone of what was thereafter to be termed the Asylum Chapel was laid.† On the Sunday evening following a sermon was preached on the ground by Mr. Priestly, when a collection of £18 was taken. At a public meeting in the Masonic Hall, at the head of King Street, a gold medal was presented to Mr. Priestly by citizens irrespective of creed. So rapidly did the work go forward that on Sunday, December 12th, less than four months after laying the corner stone, the building was opened for worship and a collection taken of £38."

In May, 1825, Stephen Humbert, a leading Methodist and head of the movement on behalf of Mr. Priestly, wrote:

"The Asylum Chapel was erected the latter part of last summer. It is built of yellow brick and forms a handsome exterior, and intended for the reception of Rev. James Priestly, who officiated as pastor a few months only and was dismissed on a charge of conduct unfitting a minister. The chapel is an ornament to the city and will abide as a lasting testimony of the benevolence of the inhabitants of St. John. The trustees are corresponding with the president of the Conference of Primitive Methodists, in contradistinction to the Wesleyan Methodists, who have separated from the ordinances administered in the Church of England. An eminent minister is soon expected from the old country."

* Courier, 14th August, 1824.

† Courier, 21st August, 1824.

Mr. Priestly shortly afterwards left for Canada, where misfortunes seemed to follow him to the close of his life.

The Rev. George Montgomery West, of the Methodist Episcopal Church, arrived on a visit from Canada, preaching his first sermon in the Asylum Chapel, July 5th, 1825. Mr. West was of commanding presence and possessed pulpit attainments of a high order, drawing large audiences. On the twenty-fourth of July the pews on the ground floor were sold, realizing £500. The building faced the Square, and unlike churches generally, its frontage was greater than the depth, one advantage of which was, there being ground in the rear an enlargement could be made and would add to its general appearance. There were one end and two side galleries.

Mr. West's stay was short, for a minister of his gifts could command a wider field. He preached his last sermon October fourteenth, only three months after his arrival. It was for the benefit of the sufferers from the Miramichi Fire. A collection was taken at this service amounting to £40.

Rev. Richard Robinson, sent by the Irish Conference of Primitive Methodists, arrived in St. John on October ninth, 1825. The interest in the new movement had largely passed. Numbers returned to the Germain Street Methodist Church and others went to the Stone (Episcopal) Church, opened in 1826. Mr. Robinson, not finding things as prosperous as he expected, returned to Ireland. He was succeeded by Rev. Ashley, followed by Mr. Parent, neither of whom was able to sustain the movement, and the end was the closing of the Asylum Chapel in connection with Methodism.

*In 1824 the Rev. Alexander McLean, father of John S. McLean, formerly President of the Bank of

* Hannay's History of New Brunswick, p. 400.

Nova Scotia, was settled as minister at St. Andrews. In the following year, the Glasgow Colonial Society was formed. Its object was to promote the moral and religious interests of the Scottish settlers in British North America. Under the auspices of this Society, ministers connected with the Established Church of Scotland were sent out to Nova Scotia and New Brunswick as well as to Ontario. Prior to this time, all the Presbyterian Churches in Nova Scotia had been formed into a Synod of three Presbyteries, numbering nineteen ministers. The name of this body was the Presbyterian Church of Nova Scotia, and it was formed by ministers, nearly all of whom had been connected with the Secession churches. The Church of Scotland has been remarkable for its secessions, which mainly have arisen in consequence of its connection with the Government as an Established Church. The first secession occurred early in the eighteenth century, but in 1747, the Secession Synod in Scotland divided into two churches which took the name of Burghers and Anti-Burghers. The cause of this split was the difference of opinion respecting the oath required to be taken by Burghers or citizens of corporate towns. One party understood the oath as simply an abjuration of Romanism, and not a recognition of the Church of Scotland. The opposite party regarded the oath as an approval of the Church of Scotland. Then there was another body called the Reformed Presbyterians, or Covenanters, who abjured all connection with the Government even to the extent of refusing to vote at elections.

The Synod of Nova Scotia objected to the Glasgow Colonial Society sending out ministers connected with the Established Church, and a memorial to this effect was presented to the Society by Rev. Dr. McCulloch*, who had been a minister of a Secession

* Thos. McCulloch, founder of Dalhousie College, which was established first at Pictou, but afterwards removed to Halifax, Nova Scotia.

church in Scotland, and had come to Nova Scotia in 1803. The members of the Colonial Society, however, adhered to their own views as to what was right and expedient, and devoted themselves with great energy to the collection of funds, and the sending out of missionaries, both to the Eastern and Western Provinces. Within ten years the Society sent to the British North American Colonies upwards of forty ordained clergymen of the Church of Scotland. This Society continued in existence for fifteen years. Colonial Missions were afterwards carried on under the superintendence of a committee directly appointed by the General Assembly of the Church of Scotland.

In October, 1825, Dr. Burns appears to have made his first return journey to the home land since assuming the pastorate of the Kirk. Soon after his departure "a general murmur of dissatisfaction appeared prevalent throughout the congregation," as we gather from the following communication, an unsigned copy of which is still extant and is in the possession of Dr. P. R. Inches of St. John, one of the present Board of Trustees of St. Andrews Church.

"Endorsed Rev. George Burns, D. D., Care of B. Paisley.

"SAINT JOHN, N. B., 5th Dec., 1826. (1825? D. R. J.)

"*Rev. and Dear Sir:—*

"As an introduction to the leading points of this communication we beg leave to observe, that immediately after your departure from this place in October last, a general murmur of dissatisfaction appeared prevalent throughout the congregation; blaming the session in express terms of disapprobation for giving their assent to your absence without obtaining the concurrence of the congregation in general; and further, that even with the session you did not set any particular period of time for your return to resume your charge, positively:

“ The fourth Sabbath after you left Saint John the Rev. Donald A. Fraser from Pictou arrived here and has officiated since in the Kirk to the general satisfaction of the whole congregation. The time that Mr. Fraser can continue with us is now up, and he returns this present week to Pictou.

“After the first Sabbath that Mr. Fraser preached in the Kirk, the generality of the congregation expressed a desire that he should become their pastor in case that you do not return to resume your labours among them and that desire has been urged so strongly from every quarter that to prevent a schism in the congregation it was judged advisable by the session and congregation to consent that a meeting of the whole body of pewholders and heads of families should take place on the 28th ulto. in the Session House, at which time the sense of the whole was taken and resolutions passed directing that you should without delay be informed of what transpired and the Rev. D. A. Fraser become your successor in case you do not yourself return to resume your charge within such a period of time as has been thought proper, and to strengthen these resolutions an instrument in writing has been drawn up and signed by the whole of the congregation, with a very few exceptions, confirming these resolutions and appointing the persons who now have the honor of addressing you to make known to you their general import.

“That upon receipt of this communication sent in triplicate you will be pleased to write to the session as a body or to the undersigned, as a committee acting for the session and congregation, saying that it is your full determination to return to Saint John and resume your charge; or otherwise that you decline doing so, and that such answer be forwarded in triplicate by different conveyances, sent sufficiently early, so as to come to hand here in May next, 1826.

"Further that in case the answer is in the negative, or not fully explanatory and decided, that the call to Mr. Fraser be immediately carried into effect, and he become Pastor of the Kirk in this City from the first day of June, 1826. Further that in case you do not intend returning to resume that charge in person it is unnecessary to send a substitute as in that case the Church is already provided for. That in case it is your intention to return to Saint John and resume your ministerial office as Pastor of Saint Andrew's Church, your absence from your charge will not be dispensed with later than the end of October, 1826, and then that unless you are present in person to resume your charge, the nomination of Mr. Fraser shall go into immediate effect and he be declared pastor of that church. We would with all due respect beg leave to observe that the instrument containing the substance of the above resolutions, signed by the pewholders and members of the congregation and session (?) and by the session with their signatures affixed is now handed to Mr. Fraser for his government, and that he now returns to Pictou, to make known to his own congregation the nature of his call to the church here, and that he is to hold himself in readiness to return here in June if directed so to do by the congregation, in the event of your reply in the negative to this communication, or immediately after the first of October next, provided you are not here yourself by that time, and that the congregation and session together hold a copy of the same instrument, with Mr. Fraser's assent and signature to that effect.

"From the full and explicit manner in which we have endeavoured to state the understanding and agreement now existing between the session and congregation and the manner in which they were bound to carry it into effect, we are fully convinced

that you will at once see the necessity of immediate decision on the case in question and shall anxiously await your reply conformable to the resolutions passed. We are at liberty to say that the majority of the congregation are of opinion, that the step taken by them will meet your warmest approbation as it relieves you at once from the charge of providing or sending out to them a minister in case you do not come yourself, and as of course in that event no emolument can be supposed to arise to you from the church, all support to those who have been here already or shall be here, until the church is permanently filled, shall be borne by the funds arising to the church since your departure. In stating the conditional call given to Mr. Fraser we do with pleasure exculpate him from any part or act in the affair unbecoming a Christian or a Gentleman. He has repeatedly declared to the members of the session and congregation his resolution to decline attempting any call that would encroach upon your just claim or privilege as minister at present of Saint Andrew's Church, and it is only upon the one conviction that the congregation and session have a perfect and full right to act as they have done, as already explained, that he has accepted the condition described. Had not the congregation secured Mr. Fraser, on such condition, he was going to Halifax. With best wishes for your happiness we are, etc., etc."

Dr. Burns appears to have been able to allay the "general murmurs of dissatisfaction," and to have resumed his charge at St. John in due course.

In the building of Trinity Church, one man lost his life. A life was also lost within the Kirk, but not until some years after its completion. About the year 1825, Mr. Rae, the sexton, went into the loft of the tower and it is supposed fell asleep near the hatchway. From whatever cause, however,

the unfortunate man fell to the floor below, sustaining such injuries that he died a few moments after being picked up. It is stated that the accident took place during a service, but it was probably a week-night meeting, as it is remembered that his funeral took place on the following Sabbath.*

Mr. Tufts has informed us, in his manuscript from which quotations have been made, that he had no recollection personally of Dr. Burns, but that his father had described him as a man of great abilities, a fair preacher and profound theologian as well as a diligent student of the Word of God. In physique he was about five feet ten inches in height, tending to corpulency, fairly good looking, and in 1830 about forty years of age. He was quite a disciplinarian, and while he exercised his office as pastor with kindness, yet he would have the people walk the straight and narrow way even if they did not want to. It is told of him, that entering the Sabbath School one morning, he noticed that the teachers and superintendent were absent while the scholars were having a good time. There being no shepherd or shepherdess near the fold to allay their jubilant feelings or suppress their infantile pranks, he at once mustered them out, and led them himself to a Baptist school in the vicinity."

In 1826, Rev. John Sprott, who passed through St. John and preached in the Kirk during the first year of Dr. Burns' ministry, again visited St. John, which he reached after a passage of four days from Windsor, N. S., as he informs us, and was doubtless quite as warmly welcomed as on the previous occasion, by the hospitable Dr. Burns. His stay in St. John was short. No doubt he again preached in the Auld Kirk, but on the ninth of June he sailed for Wigton-

* See Daily Telegraph, 28th April, 1876.



REV. GEORGE BURNS, D. D.
(From a photo taken late in life).

shire on a short holiday "on board Thomson's Packet, Captain Whitehead, loaded with 274 tons of timber." He landed at Wigton, and "kissed affectionately the green earth" found everybody well, visited his father's grave, said farewell to his worthy old mother without any strong hope of seeing her again in life," and on August twenty-ninth "went on board the fine ship *Margaret Pollock*. Captain McArthur, 900 tons, bound for New Brunswick. On the thirty-first of August he sailed from Gourock Bay, and on October thirteenth reached St. John; a fine passage (43 days, compare this with the six day passage of the present year, D. R. J.), a good ship, a good captain, a good crew, many proofs of the Divine care."

Upon the return journey he appears to have spent several days at St. John, sailing "for Londonderry on board the *Relief* of Truro," on October the twenty-fourth, and reaching home on the twenty-sixth of the same month.*

† Memorials of Rev. John Sprott, pps. 23-25.

CHAPTER VII.

RETIREMENT OF DR. BURNS — PASTORATE OF REV. ROBERT WILSON.

Dr. Burns continued to minister to the spiritual needs of St. Andrew's Church until the first of September, 1831, when having received a presentation from Saint Andrew's University to the charge of Tweedmuir, Peebleshire, he resigned and returned to Scotland. For one year after the removal of Dr. Burns the Presbyterian, were ministered unto by Rev. D. A. Fraser.

Dr. Burns was beloved and respected by his congregation. His abilities were recognized from the beginning, not only by his own congregation, but by the members of other denominations. A year after his arrival the corporation of Trinity Church, in a letter to the Society for the Propagation of the Gospel, referred incidentally to St. Andrew's Kirk, and remarked "It has an able and popular preacher." Dr. Burns died at Edinburgh, on the 5th day of February, 1876, at the age of eighty-six, and the Daily Review of that place, in a brief sketch of his life and labors, paid him this tribute: "Dr. Burns was a man of solid acquirements, of great good sense, and of earnest and unaffected piety. In his prime he was an acceptable preacher and faithful pastor, and to the last he retained his interest in life and its ongoings."

Previous to the completion of the Kirk many Presbyterians had worshiped at Trinity Church, but after the arrival of Dr. Burns all the Presbyterians gathered under his ministry and the Kirk soon became a centre of great influence, the cradle of Presbyterian-

ism in New Brunswick. Among the prominent men who composed its congregation were Hon. William Pagan and Hugh Johnston, Sen., to the former of whom a memorial tablet was placed on the dais of the pulpit.*

At a meeting of the session and Committee of Management of St. Andrew's Church, held on the eighteenth day of August, 1831, the following were present: Thomas Nesbit, Robert Robertson, William Hutchinson, Angus McKenzie and John Gillis, Elders; Thomas Walker, William Walker, John Wishart, James Kirk, Daniel Leavitt, William Parks, James Robertson, Robert Keltie, John Robertson, Henry Hood, and James Burns, Committee of Management. Matters having reference to a settlement with Dr. Burns, who was about returning to Great Britain, were discussed. At a meeting of the Committee held on the following day the amount due Dr. Burns, namely, one hundred and twenty five-pounds, was subscribed for, and his resignation, to take effect from the first of September, 1831, agreed to. At still another meeting, held on the twenty-sixth of the same month, it was decided that the salary of the new pastor should be the sum of two hundred pounds and the government allowance. At this date also Reverends Dr. McFarlane, Muir, Brown and McGill of Glasgow, Scotland, were appointed a committee to select a successor.

It is with the joint meeting of the Elders and Committee of Management held in August, 1831, that the records of St. Andrew's Church, now extant, begin. The various fires which have done so much to obliterate, not only the early history of St. Andrew's Church, but of the city generally, had destroyed all previous records. Nor is St. Andrew's Church at all

* Telegraph, St. John, N. B., 8th April, 1876.

singular in this respect, for few churches in the Province of New Brunswick possess any records of their organization and work during the first quarter of the nineteenth century. Even to-day much carelessness exists with reference to the preservation of vital statistics and other important memorials.

From 1831 to the autumn of 1835, the Asylum Chapel on King Square was in the occupation of the Episcopalians, who, under the ministry of Rev. B. G. Gray, rector of Trinity, held what were called Free Evening Services on each Sabbath. It was also used for Sunday School purposes and for the meetings of the Bible Society, as well as for the quarterly meetings of a Temperance Society, whose platform was that ale and wine were admissible while strong drinks had no quarter.

In 1835 a number of members of St. Andrew's Kirk purchased the chapel, and it became known as St. Stephen's Church, the organization now known by that name being then formed. In 1847 the Legislature passed an act authorizing the sale of the building. The proceeds after payment of debts was to be applied to the erection of a church in accord with the Established Church of Scotland. In 1848 Saint David's Church was organized in this building.

Mr. J. W. Lawrence, in concluding a paper read before the New Brunswick Historical Society entitled: "A Building with a History, says: "Such is the brief outline of an edifice which had a more chequered history than any in St. John, and the history of the watchmen on its battlements, fighting the world, the flesh and the devil. That the world, the flesh and the devil, were the victors, the conviction is irresistible when it is recalled that James Priestly, William Anderson and Thomas Wishart were ejected from the fortress by those who placed them there. The days of its triumphs were, when used for Church



REV. ROBERT WILSON

of England service, and when it became the birth-place and cradle of Saint David's." Mr. Lawrence apparently did not consider the conception of St. Stephen's Church in connection with the Established Church of Scotland as among the days of its triumph, and might have added that its occupation for the sale of spirituous liquors within its walls, which probably antedated the writing of his paper, and which has ever since been continued without interruption, as among the triumphs of the world, the flesh and the devil.

As the result of the communication from the committee of St. Andrew's Church to the Glasgow Commissioners, Rev. Robert Wilson was appointed to the pastorate on the fourth of February, 1832, for a term of five years. The Presbytery of St. John was organized on the thirty-first of January, 1833, and included the whole Province of New Brunswick. At a meeting held at the town of St. Andrews, in Charlotte County, of the Presbytery of St. John, held in 1835, it was unanimously resolved that it was expedient to erect itself into a provincial synod, and immediately divide itself into two Presbyteries, to be called respectively the Presbytery of St. John, and the Presbytery of Miramichi. By this time the number of ministers upon the roll had doubled. It was agreed that the Presbytery of Miramichi should consist of the Counties of Kent, Northumberland, Gloucester and Restigouche. The Presbytery of St. John to consist of all the other counties in the province. The Presbytery of St. John held its first meeting at Fredericton on the first Wednesday in February, 1836. Up to this time, there was only one Presbyterian church in the city of St. John, and that St. Andrews.*

* See series of articles by John Willett, in St. John Sun.

It was a serious obstacle to the progress of the Synod that it had no college for the training of a native ministry. King's College, at Fredericton, established in 1828 by Royal Charter, was so much under the control of the Episcopalians, and so sectarian in its character, that it was almost useless to the Presbyterian Church. Nor was it easy to sustain in the province a Presbyterian college by private subscription. Presbyterian students were therefore compelled to repair to Scotland, or to distant places, in order to be trained in theology. On this account and also on account of the small number of missionaries who came to New Brunswick, the Synod had but a scanty supply of laborers for the growing congregations and stations, which might look to it for the ordinances of religion. During the ten years after the Synod was organized, the number of its ministers was increased only from ten to thirteen.*

In 1832 discovery was made that the acts of 1816 and 1818 were not in accordance with the Presbyterian usage, which separated the spiritual from the temporal affairs of the church, leaving the former with minister and elders, and the latter with a body of designative trustees. It accordingly was enacted "That according to the form and usage of the Church of Scotland the spiritual and temporal affairs of the St. Andrews' church, in the city of St. John, in the minister and elders is at variance with the form and usage of the said Church of Scotland." The previous acts were therefore repealed, and the then committee of management, consisting of Thomas Walker, Robert Rankin, John Wishart, John Robertson, James Kirk, Robert Keltie, James Burns, Henry Hood, William Parks, William Walker, James

* Hannay's New Brunswick, pps. 402-403.

Robertson and Daniel Leavitt, with the elders — John Paul, Robert Robertson, Thomas Nesbit, William Hutchinson, Angus McKenzie and John Gillis, be appointed as trustees of the church until the election of twelve other trustees as provided by the Act. Prior to this time Dr. Burns, as moderator of session, administered the affairs of the church, collected the ground rents, executed leases and held complete control of the affairs of the Kirk. This act is still in force, and it fixes the annual rents at not more than five hundred pounds, and prescribes the proceedings as to the election and choice of trustees, ministers and elders, the sales and leases of pews, lands, etc.

Reference has previously been made in these pages to the use of communion tokens at the celebration of the Lord's Supper in St. Andrew's Church. Two examples of these coins or tokens are in the collection of Mr. John Kerr of St. John. The accompanying illustration, made from rubbings, gives the actual size and a very fair idea of the appearance of these most interesting souvenirs. The circular token was that in use during the pastorate of Mr. Wilson, and bears the date 1832. The oval one was in use in Dr. Donald's time. The communion token has long since been replaced by the communion card, and very few of these interesting souvenirs are now in existence.

Mr. Wilson was a man of zeal and piety, so Mr. Tufts tells us, and was an indefatigable worker as well as a frequent visitor in the homes of the members of his flock, and became almost an idol among his people. The church gained strength spiritually, and was greatly blessed in many ways, under his ministration. On the 21st of October, 1833, he was

* Telegraph, St. John, N. B., 8th April, 1876.

married to Margaret Elizabeth, the eldest daughter of John M. Wilmot, Mayor. She was a sister of the late Robert Duncan Wilmot, for many years Lieutenant-Governor of New Brunswick. She proved quite a helpmeet to her husband, and was in every way a most estimable woman.

At a meeting of the Session held on the thirty-first of May, 1832, a resolution was passed denying to female pew-holders the right to vote at the election of trustees of the church, and also another resolution inviting the pastor, Mr. Wilson, to attend the annual congregational meeting, and open the proceeding with prayer, and further directing that the sum of fifty shillings, equivalent to ten dollars, be paid J. Purves, for six months, services as precentor.

The first annual congregational meeting held under the new charter took place on the sixth of June, 1832, at which the following Board of Trustees was elected:

Dr. Thomas Walker, chairman, Robert Rankin, William Walker, John Robertson, James Robertson, John Wishart, James Kirk, Daniel Leavitt, William Parks, Henry Hood, James Burns, with Angus McKenzie, secretary.

There appears to have been some uncertainty regarding the title to the lots of land in "Lower Cove" originally conveyed by the corporation of St. John to John Curry and others, for the church. What the nature of the claims was, whether for monies advanced or from what other cause the writer has been unable to learn, but on the twenty-fourth of October, 1832, a committee consisting of Robert Rankin, James Kirk and John Robertson was appointed to treat with John Curry, the only survivor of the original trustees, and was authorized to offer him the sum of two hundred pounds in settlement of his claim. It was also discovered that representa-

tives of some other trustees had claims which they were prepared to urge, and which it was proposed to satisfy. On the fifth of November the committee settled with John Curry for one hundred and fifty pounds, receiving a deed of all his right, title and interest in the lots conveyed originally to them.

The matter of congregational singing was under active discussion at this time, for on the twenty-fifth of January, 1833, the sum of ten pounds was voted to the St. Andrew's Musical Society for the purpose of promoting an improvement in congregational singing.

The church membership must have been growing rapidly under the wise and energetic guidance of Mr. Wilson, for on the twenty-fourth of April, 1834, it was agreed to add twenty-seven feet to the length of the church building.

On the thirtieth of May, 1834, a final settlement was arrived at, with reference to the land claim and it was reported that the following sums had been paid in full settlement of all demands:—

Heirs of Hugh Johnston.....	£50
Heirs of James Grigor	50
John Wishart, for himself and Estate of A. Edmond.....	100
W. J. Ritchie, for Estate late William Pagan.....	50
John Curry.....	150
Total.....	£400

A petition was forwarded to the legislature, signed by all parties concerned, praying for a confirmatory act of the legislature on the sixth of January, 1835, and opposition being offered in the Legislative Council, Mr. Daniel Leavitt was, on the twelfth of February appointed to proceed to Fredericton to advocate the passage of the bill.

In 1836 it was declared to be a part of the precentor's duty to hold a meeting in the Session House, weekly, with members of the congregation, for the practice and improvement of congregational singing.* James Lee was at that time the precentor, and it was ordered that he be paid twenty pounds as such, and ten pounds for holding the weekly practise.†

At the same meeting it was resolved to dispose of the lamps which had been put in the Session House, and to return to the use of candles.

The organization of an additional Presbyterian Church to be known as St. Stephen's Church seems to have met with the cordial approbation of the elders and trustees of St. Andrew's Church, for at a meeting held on the twenty-fifth of January, 1836, at which the pastor, Mr. Wilson, presided, a resolution to that effect was carried.

In 1837 the session of the old Kirk met with a sad loss, for in January of that year the Session records, with other property of the church, were destroyed by fire. It is therefore only from contemporaneous sources that we can obtain any reliable information concerning the actions of that important body prior to the date of that fire. The school-house and session-house in rear of the church were burned in that year. Angus McKenzie, Session Clerk at that time, had left the records in the Session house, where they were destroyed.

Mr. Wilson had been engaged as pastor for a term of five years, and as that period was about drawing to a close, terminating as a matter of fact in February, 1837, the matter of his re-engagement was discussed. Accordingly, at a meeting held on the eighth of May following, he was nominated for the vacancy at the

* Weekly Telegraph, 5th March, 1879.

† See Minutes of Session and Com. of Management, 8th January, 1835.

same salary, two hundred pounds, the election to take place on the twenty-fifth of the same month, Rev. Andrews, of St. Stephen's Church, being invited to preside at the election, which resulted in the continuance of Mr. Wilson as pastor.

The mortuary cloth, as well as the minutes of session, appear to have been lost in the fire of January, 1837, for at a meeting held on the tenth of October, it was agreed that Mr. Nesbit procure one of cotton velvet to replace that which had been destroyed.

After several years of a most successful pastorate the tongue of scandal began to wag, and the spirit of this devoted pastor of St. Andrew's Church became overburthened with its load of care and responsibility, and possibly by the feeling that he was deeply maligned and misrepresented. Mr. Tufts account of the unfortunate affair is as follows:—

“His heart overwhelmed with calumny, lost its power to do further good among his people, and he decided to resign and return to Scotland, his native land, which he did in 1842, after having been minister of the Kirk for nearly eleven years. The session promptly probed the charge to the utmost, with the result that it was found to be a case of blackmail, notwithstanding which, however, Mr. Wilson parted from his congregation and went to Edinburgh. Shortly after his arrival there he was called to a most important charge where he labored most acceptably until a few years ago, when the Master called him home.

“We who remember his parting address to the congregation and the Sabbath school, and saw the tears which flowed down the cheeks of old and stalwart Scotchmen and little children who loved him as a father, and heard the sobs which broke the stillness upon that occasion, when his great heart, overflowing with love, became choked and his tongue refused to

articulate, could not but feel that the remembrance of those tears and sobs were the silent reminders of a good man maligned."

The following is another account of this unfortunate affair as given by the late James Hannay in his recently published *History of New Brunswick*:—

"In the year 1835 a serious situation arose in connection with the arrival of a minister from Scotland who was sent out by the Colonial Church Society. It appears that this young man, whose name was the Rev. David Syme was paying attention to a young woman in Glasgow, who became very much attached to him. When she discovered that he was coming out to America she dressed herself in boy's clothes and took passage in the same vessel. This presented a very great difficulty to the young divine, for, naturally, his inclination would be to shield her from any remarks to her prejudice. When she arrived in St. John he introduced her to some persons who met him as Mr. Miller, and procured board for her at a boarding house. After a time she removed from that place and appeared in her proper character as a young woman. Mr. Syme still continued to keep her under his protection and finally married her. The Rev. Robert Wilson, minister of St. Andrew's Church, became aware of the circumstances of the case, and had Mr. Syme brought up before the Presbytery and suspended. At this very time he had received a call from the Church at Sussex. The Presbytery showed a decided animus against the unfortunate minister, and Mr. Wilson went so far, for the purpose of procuring evidence against him, as to open a letter which his wife had addressed to him, and which had fallen into his hands. Mr. Syme, however, was not without friends, who stuck by him and a war of pamphlets ensued. Dr. William

Livingstone wrote an appeal to the Presbyterians of New Brunswick on the trial and suspension of Rev. David Syme, and Rev. Robert Wilson wrote a pamphlet to which Dr. Livingstone responded with a second pamphlet, in which he handled the Rev. Robert Wilson very severely. The result of this controversy was very unfavorable to the minister of St. Andrew's Church, who in the year 1842 resigned his charge and went back to Scotland. Here he joined the Free Church, and was sent by that body to one of the most remote islands in the Hebrides, North Ronaldsy, where there was already an Established Church and a population of only 481."*

St. Andrew's Church was practically the mother of all the other Presbyterian churches of St. John, and for this reason it may not be out of place to devote a little attention in passing to some of the causes which led up to the various new church organizations which were from time to time created.

In 1826, St. Andrew's Church was the only Presbyterian place of worship in the city. Included in this congregation, however, were a number of families from Ulster, Ireland, and who comprised probably one-third of the number worshipping at St. Andrew's. There were also a number of Covenanters, who, although worshipping at St. Andrew's, had never entered into actual membership in that church, but held aloof, pending the formation of a church organization in conformity with their own distinctive principles. These people who were later known as the Reformed Presbyterians, claim to trace their origin to the Reformation in Scotland during the reign of the Stuarts.

Early in the year 1827, the Rev. Alexander Clarke, D. D., arrived in New Brunswick, having a commission from the Reformed Presbyterian Church of

* Hannay's New Brunswick, pps. 409-410.

the north of Ireland, and was warmly welcomed by the Covenanter branch of the church. Immediately a society was organized, followed in a few years by the building of a church, service in the meantime being conducted at the house of Robt. Ritchie, an ancestor of Mrs. Alexander Rankin, long connected with St. Andrew's Church. Mr. Ritchie's house was on the south side of Brittain Street, on the site later known as McAulay's tannery. Here, under the guidance of Dr. Clarke, meetings were regularly held, with preaching whenever Dr. Clarke or some other suitable missionary happened to be in the city.

On the 16th of August, 1831, after a passage of forty days, the Rev. William Somerville, father of Thomas Somerville, arrived in the city, having been sent out from the Synod in Ireland. He preached to these people for a short time, but afterwards removed to Nova Scotia, finally selecting Lower Norton, N. S., as the centre of his ministerial work.

The membership of the St. John community having increased to forty-five, in 1832, a lot was secured on the East side of Wentworth street, between Queen and St. James streets, near the site later occupied as an electric light station and the erection of a church commenced. This building was opened for service in 1833, mainly through the generosity of private individuals. By 1841 the number of communicants had increased to seventy-five, and feeling greatly encouraged by this increase in their numbers, together with the ownership of a church building, a call was forwarded to the Synod in Ireland, resulting in the arrival on the third of August in that year, of Rev. Alexander McLeod Stavely, who conducted a successful ministry in this city until the year 1878, a period of thirty-seven years.

Early in 1836 steps were taken by a number of men of means in this city towards organizing still



JOHN DUNCAN

another congregation. On the fifth of February it was announced that John Wishart, John Walker, Hugh Irving and John Robertson had purchased the building on the north-east angle of King Square and Charlotte streets, long known as St. Stephen's Hall, and had sent to Scotland for a minister. This call was responded to by Rev. William Andrew, who arrived in St. John in due course and preached at the opening of St. Stephen's Hall on the sixteenth of October, 1836, being inducted into the pastorate upon the seventeenth of May following. About a year afterwards certain grave difficulties arose in St. Stephen's Church, as it had now been called, the conclusion of the "unpleasantness" being settled by Presbytery by dissolving the pastoral tie between Mr. Andrew and his people. On the second of June, 1838, the pulpit was declared vacant, and the sentence of the Synod and of the Presbytery was read from the pulpit by Rev. James Hannay, father of the late Dr. James Hannay, long connected with the press in this city, on the 24th of June. *Rev. P. G. McGregor was appointed and did supply at St. Stephen's Church for about twenty-eight weeks. After a period, the trustees of St. Stephen's Church refused to any person the right to preach, and a petition was presented to the Governor-in-Council on the sixth of July, 1840, inviting their aid in forcing the trustees to give up the keys of the church. After some time an amicable arrangement was arrived at, and on the nineteenth of November, 1840, the keys were given up to John Duncan, who was appointed custodian thereof on behalf of the Presbytery. On the following day the Presbytery went in a body to the church, with the keys, and the moderator entering the pulpit, took possession in the name of the Presbytery.

*He was brought out from Scotland as a school-master under a guarantee by a number of prominent St. John citizens. Mr. Clarence Ward and three of his brothers attended his school,

Supply was given this people at irregular intervals, but a request having been made to the Presbytery and their consent obtained, the congregation extended a call to the Rev. William Thomas Wishart, who arrived in this country in the spring of 1842, and on the sixteenth of June all matters under discussion having been amicably arranged, and he having produced his call from the board of trustees, was unanimously admitted a constitutional member of the Presbytery and took his seat accordingly. On the same day the Rev. Robert Wilson, pastor of St. Andrew's Church resigned his charge, and the same was accepted by the congregation, the new pastor took his place in St. Stephen's Church—rather a singular coincidence.*

* Abbreviated from Mr. John Willett's article in St. John Sun.



REV. ANDREW HALKET

CHAPTER VIII.

REV. ANDREW HALKIT.

On the fourteenth of February, 1843, a meeting of the elders and trustees was called to consider steps to be taken to procure a minister to fill the vacancy caused by the resignation of Mr. Wilson. Pending a definite appointment, James Patterson, LL. D., an elder in the Kirk and for many years principal of the Grammar School, supplied the pulpit.

Robert Rankin, of Liverpool, England, and Hon. John Robertson, of St. John, and James Black, of Glasgow, were appointed a committee to select a suitable person, and reported favorably upon the application of Rev. Andrew Halkit, then employed as assistant to Rev. Mr. Glen, of the church and parish of Porto Bello, Scotland. The appointment was concluded, and a bond signed, dated the twenty-fifth of February, 1843. In due time Mr. Halkit arrived in St. John and on the sixth of September, appeared before the Presbytery, and, after having passed an examination satisfactory to that body, was ordained and inducted to the pastorate of St. Andrew's Church on the following day. During the proceedings just outlined, some member of the Kirk made rather injudicious remarks, rather derogatory to persons of Irish birth and parentage, intimating that no Irishman would ever be selected as pastor of that church. This gave umbrage to Mr. William Parks and some other influential men, who accordingly withdrew their support from the Kirk, and going out, purchased from the Baptist denomination the building now known as the St. John's Presbyterian Church, but named by them the First Free Presby-

terian Church of St. John. Here they formed a congregation, afterwards calling the Rev. Robert Irvine, from Belfast, Ireland, who ministered to them for some years. Later he assumed a pastorate at Montreal, then at Chicago, and finally at Augusta, Georgia, where he died.

On the third of June, 1844, Rev. John Sprott, who has been alluded to more than once in these pages, sailed on the S. S. *Hibernia* for Liverpool, arriving early in the day upon the thirteenth of that month. The passage was much more expeditious than upon the occasion of his first return to the homeland. He appears to have retained his affection for Dr. Burns during all the long years of separation, and to have found him just as hospitably inclined as ever, for in his journal, under the date February the fifteenth we find the following:

“Breakfasted with Dr. Chalmers. Found him quite agreeable and cheerful. Asked about the high tides in the Bay of Fundy. Could scarcely believe that the tide rose fifty feet. The house of Dr. Burns, as in New Brunswick, is still the temple of hospitality. Here I met with an old friend without a new face. He is walking, preaching, praying and relishing a quiet joke, as in New Brunswick in 1818. If anything could make me return to Edinburgh, it would be the kindness of this family.”

The *Loyalist*, a weekly publication issued at Fredericton, contained, in its issue of the thirteenth of June, 1844, the following announcement:

“Married.—Yesterday morning, in this town, by the Rev. John M. Brooke, the Rev. Andrew Halkit, minister of St. Andrew's Kirk, St. John, to Frances Ann, eldest daughter of the late William Taylor, Esq., and niece to James Taylor, Esq., M. P. P., (We tender our acknowledgement for the accustomed bridal favors.)”

Portobello, 27th May 1843.

Gentlemen

I beg to acknowledge the receipt of your letter, dated the 24th Curr^t - and to intimate my acceptance of the appointment, therein contained, to the vacant charge of St Andrew's Church, St. John, New Brunswick. In doing so, allow me to say in a single sentence, that I undertake this office with such a deep sense of the responsibility, under which I am laid, and with such a firm determination, in dependence on the divine blessing, to discharge with fidelity and zeal, the important duties, to which I am called, that I trust you will have no reason to regret the selection which you have made.

I have the honor to be

Gentlemen

Your most obt^d Serv^t

Andrew Hallid.

Robert Rankin Esq^r)
James Black Esq^r)

The "accustomed bridal favors" consisted, as was customary at that time, of a goodly slice of the wedding cake.

During the pastorate of Mr. Halkit, apparently only one meeting of the Session was held.

CHAPTER IX.

THE DISRUPTION—TERMINATION OF REV. ANDREW HALKIT'S MINISTRY.

The dissensions among the various Presbyterian bodies in St. John appear to have been frequent about the middle of the nineteenth century, for we now reach another event, which while it did not directly concern St. Andrew's Church, should receive possibly a brief notice in a volume such as the present, in order that all the events connected with our own church might be clearly understood. The pastor* of St. Stephen's Church, or St. Stephen's Hall as it was sometimes called, situated, it will be remembered, on the north-east angle of King Square and Charlotte Street, on the fifth of September, 1844, intimated publicly that he had experienced a change of views with reference to the Creed of the Presbyterian church. This was followed by a trial by the church courts, and his views and opinions having been found to be contrary to the tenets of the church, he was deposed in 1845. He was generally recognized as a zealous, faithful and honest man, and a good preacher. His remains are interred in Fernhill cemetery. The church was declared vacant, but he had such a large following that it was found difficult to maintain the work, and the trustees decided to dispose of the property. After the payment of a mortgage debt of six hundred pounds and arrears of interest and other debts of the church, the trustees voted the balance to be used in connection with the Church of Scotland. Legislation was obtained to dispose of the church property, and in the same year, 1847, it was sold to Captain Joseph Stephenson, for the sum of eleven hundred and forty-

* Rev. W. T. Wishart.

seven pounds. The title to the property still remains in his heirs, and it is now worth several times what it sold for in 1843. This property has passed through many vicissitudes since its transfer to Captain Stephenson, and the solidity of its construction has saved it from destruction by fire on more than one occasion, when the adjoining properties have been swept away. It is said that the rear walls, which are built of stone, are at least three feet in thickness.

We now reach a very important epoch in the general history of Presbyterianism, namely, the Disruption in the Established Church of Scotland. In the month of May, 1843, this event took place. At this time four hundred and seventy-four ministers of the gospel walked out of the General Assembly Hall in Edinburgh under protest, leaving the comfortable state lands, manses and churches, and in fact their entire living, on the question as to whether the old system of patrons for the various parish churches should be continued. That is to say, as to whether the landed proprietor in whose estate the church happened to be situated, should have the appointment of the minister, or whether such appointment should be vested in the people themselves, they assuming the payment of the minister's salary and the cost of ordinances.

The disruptionists held that the congregations, as such, were the rulers, and that they alone should have the power to decide upon the choice of a minister, their pulpits and the allotment of stipends. Feeling ran high, family being divided against family, and house against house. It is not necessary in this work to enter fully into the details of this affair, or of the causes which finally culminated in the Disruption, and weakened the power of the Establishment, as they were respectively termed. The church had been in conflict for many years with the

Court of Sessions and the House of Commons, and when an appeal was made to the latter body, of which Sir Robert Peel was then leader, that final court of appeal remained silent, and the Court of Sessions continued its obnoxious rule.

As patronage did not exist in New Brunswick, it might have been supposed that the Disruption would have had no effect upon the church in this Province, but the extreme zeal of the Free Church party would not admit of the Presbyterian Church in New Brunswick remaining undisturbed. Delegates were sent out by the Free Church of Scotland to the British North American provinces for the purpose of breaking up the churches here, and they did their work so well that, in 1844, three of the members of the Established Church deserted it, and formed themselves into a Presbytery under the title of the Free Church of Scotland. These deserters were Rev. John Turnbull of the Presbytery of Miramichi, and Rev. Andrew Stevens and Rev. Andrew Donald of the Presbytery of St. John, and they were afterwards joined by the Rev. J. G. Macgregor. The result of this movement was very disastrous to the interests of Presbyterianism in New Brunswick, for in 1849 there were only fourteen settled ministers of the Presbyterian Church in New Brunswick, eight belonging to the Established Church and six to the Free Church.*

Two years prior to the Disruption, Dr. Chalmers, foreseeing the inevitable result, made a lengthy and successful tour through Scotland, explaining the situation to the people at large and soliciting subscriptions for an emergency fund. He collected by this means over a million and a half of dollars. When upon the eighteenth of May, 1843, already referred to, the deadlock ensued, and the four hundred and seventy clergymen, resigning their stipends and

Hannay's New Brunswick, p. 406.

charges, walked out from that august and venerable assembly with Dr. Chalmers at their head, they marched to a nearby hall and then and there constituted themselves the Free Church of Scotland with Dr. Chalmers as moderator. The large fund collected was used to establish a university and for building a number of churches. The Disruption was the direct cause of a great spiritual awakening throughout Scotland, and both the Established and Free churches entered upon an era of vigorous growth. In the Presbyterian Church of Canada to-day we are enjoying the broad principles of the Free Church under the Blue Banner of the Covenant, and we devoutly hope that we may continue to do so until time shall be no longer.

The *New Dominion* and *True Humorist*, a paper which enjoyed much popularity in St. John for some years, published by the late George W. Day, made quite a feature of old times articles, during the year 1875, and subsequently. From its republication of many old items, from papers afterwards entirely obliterated by fire, we gather quite a number of items of interest to the reader of this work. In its issue of the seventh of June, 1845, the *Courier* contains the following item:

“Arrived yesterday per ship *Britannia* from Liverpool, the Rev. John Irvine, a missionary from the Free Church of Scotland to this Province. He will preach in the Free Church to-morrow afternoon.”

Upon this item, the *New Dominion* makes the following comment:—“Compared with all the *Courier* publishes about the Bishop of Fredericton, the notice of Mr. Irvine’s arrival is scarcely worth noticing, and yet both of these men were avowed servants of Jesus Christ. The one, however, had been invested with high dignities by an aristocratic church, while the other was a poor missionary from

a poor church. The one had come to our country with honors and emoluments in his hand, the other with a piece of the plain Bread of Life, to break unto hungering souls."

The Irish church was the first to send to New Brunswick a missionary, in the person of Rev. John Irvine, just referred to, a good preacher, and a man deeply endowed with the Holy Spirit. Immediately upon his arrival in New Brunswick he commenced his labors, visiting the country districts throughout the province, and bringing together long neglected families of Presbyterians, and organizing them into congregations.

Carleton, St. John West, was the chief centre of action, and laboring there as his other duties would admit, he organized a fair sized congregation which eventually called him to the pastorate. He was the founder and the first minister of the present flourishing church on the West side. He was a good and zealous man, and did much good work for the advancement of Presbyterianism in this field. He resigned the charge in 1852, and entering the mission field in the Province of Quebec, labored in several districts, doing much excellent work for the Master.

In 1844 the Rev. James Begg and the Rev. Thomas Guthrie were appointed to proceed here and to the Upper Provinces in the autumn, but were unable to perform the mission, their places being filled by the Rev. A. King of Glasgow, and the Rev. John MacNaughton of Paisley. The former, like Dr. Burns, after going home to report the faithful performance of his mission, re-crossed the Atlantic to settle in this country. He accepted a professorship in Halifax Presbyterian College, and was one of the most powerful, earnest and effective preachers that have visited this city. The following reminder of his presence here we find in the *Courier* of the 28th of August, 1844:—

"The Rev. Mr. MacNaughton preached in St. John three times last Sunday. On Monday evening the Reverend gentleman delivered a lecture in the hall of the Mechanic's Institute before a crowded audience in which he explained with much ability the cause of the disruption in the Church of Scotland, and the establishment of what is called the Free Protestant Church of Scotland. On Tuesday evening Mr. MacNaughton preached in the Wesleyan Chapel in Fredericton to a highly respectable congregation, after which he gave a summary of the causes of the late secession of the Residuary and Free Protestant Churches. On Wednesday he returned to the city and delivered an able discourse in the Free Presbyterian Church."

In 1845 the Free Church sent out two other deputies, namely, Revs. Patrick L. Miller and John McMillan, who visited New Brunswick, and by the power and eloquence of their preaching and lecturing did much to strengthen the cause of the Free Church in New Brunswick.

Many other missionaries from the Free Church followed those already named, and a very interesting chapter might be devoted to an account of the labors of a number of these men, many of them of phenomenal ability, did space permit. It was a stirring time in the history of Presbyterianism in New Brunswick, and on many occasions the hall of the Mechanic's Institute was crowded to the doors, by persons anxious to listen to the burning eloquence of men of more than a local reputation.

The Established Church of Scotland, in order to retain her prestige, and not willing that the Free Church should have an uncontested monopoly of this field, also sent many able men to the colonies, such as the distinguished Dr. Norman MacLeod, of great literary as well as oratorical ability. At

St. John the opposing forces met, Dr. MacLeod occupying the pulpit of St. Andrew's Church, speaking and preaching to large and interested congregations.

In the year 1847 we had a disruption of our own in St. Andrew's Church, which, while it was the direct cause of the establishment of what is now a flourishing congregation in our city, again deprived St. Andrew's of a large section of its paying supporters. Already weakened by divisions and migrations, the numerical loss to the church by this movement was considerable. As it is often darkest before the dawn, however, St. Andrew's had one of the brightest chapters in her history yet before her, and we hope that in the years to come there may be rolled up to the credit of this church, which has experienced such varying fortunes, a record of much good work for the spiritual welfare of the community of which it is a centre. The disruption alluded to was the organization by a number of Scotch families previously connected with St. Andrew's Church, of St. David's congregation. After purchasing a site on Sydney Street, they built a wooden church, to the pastorate of which when completed they called Rev. John Thomson. He entered upon his duties on the first Sunday in December, 1848. He was a brilliant preacher, and most excellent pastor, a man of considerable general ability, and highly esteemed by all his people. After a few years he removed to New York. St. David's has had many able men in its pulpit, and is now one of the most flourishing congregations in this field.

Towards the close of 1845,* Dr. Robert Burns, a brother of the first minister of St. Andrew's Church, one of the delegates from the Free Church, having completed the special work assigned to him, arrived at Halifax from Toronto, on his way to Edinburgh

* See the *Courier* of the 15th June, 1845.

to make his report to the parent body there. At Halifax his many friends and admirers met to wish him safe passage on the eve of his departure. It has been spoken of as a brilliant gathering of clergy, editors, statesmen, lawyers, merchants and other leading men of the province. Among the other speakers was Hon. Joseph Howe, whose fame as an orator and statesman was very great. Mr. Howe, after expressing sorrow that a church like the venerable Church of Scotland should have to bear divisions in her old age, closed his remarks in words to this effect: "I am neither a prophet nor the son of a prophet, but I feel that in thirty years from this time (1845) the two churches will be brought together again." Just thirty years elapsed (1875) when the Presbyterian Church of Canada was established, both the Free Church and the Established Churches uniting, and among the throng the grand auld Kirk was not in the background. At this gathering which took the form of a public breakfast, a motion was offered and unanimously adopted, the mover being Hon. Joseph Howe, setting forth the desirableness of a union of all the Presbyterian Churches of Canada, Nova Scotia, New Brunswick, Prince Edward Island and Newfoundland in one General Assembly.†

In a work such as the present, it is impossible to limit the subject matter strictly to the affairs of St. Andrew's Church, for in order to thoroughly understand the reasons for certain actions which took place, and the motives governing the men who composed the governing bodies of the church, spiritual and temporal, it is necessary to comment, in passing upon the various events, which indirectly affected

†He was accompanied by Rev. Dr. John MacLeod of Morvan, father of the present Dr. Norman MacLeod, leader of the Established Church of Scotland today.

the life of the community, reacting upon the affairs of our church, even though it might be somewhat remotely. In 1852 there arrived at St. John a young man, Rev. William Elder, as a missionary from the Irish Church, but he was destined to leave as broad a mark upon the history of the Province of New Brunswick, as possibly almost any other single individual, who, coming from Ireland early in life, has made this the country of his adoption. It was as an orator and political writer that he possibly made his broadest mark, but his editorial pen, even after he had officially severed his connection with the pulpit, was ever a power for righteousness and the uplifting of the community. He was fearless, a man in whose character there were few flaws, of untiring energy, zealous in good works and fearing the Lord, his days were long in the land of his adoption. He supplied the pulpit of St. John's Presbyterian Church for one year until the arrival of Rev. James Bennett, who had been called from Tessah, Ireland. He afterwards became pastor of the church at St. Stephen, Charlotte County, and later resigned to become proprietor and editor of a St. John newspaper. He finally acquired a controlling interest in the Telegraph, which had been originated by John Livingston, and gave to that paper a very foremost position in the Maritime Provinces, which position it still continues to enjoy, largely on account of the thorough and careful manner in which its foundations were laid, and the prestige acquired for it by Mr. Elder. He was indeed a remarkably clever man, and entering the political arena was elected to represent the County of St. John in the House of Assembly, afterwards becoming a member of the government with the portfolio of Provincial Secretary.

In 1847, the Rev. Andrew Halkit visited Scotland for the benefit of his health, which, however, did



ADAM JACK

not improve. Accordingly he sent out his resignation, which was accepted with very great regret, as he had endeared himself to the members of his congregation by his very attentive visitations and pulpit ability. He was a man of meek and gentle demeanor, whose ever present aim was the advancement of Christ's kingdom on earth. He was afflicted with lameness from which he suffered considerably at times, but this affliction he bore with truly Christian resignation. On the 20th of July, in that year a meeting of trustees was held, to consider the best means of securing the services of a permanent minister. The Rev. John Gilchrist acted as stated supply from the eighth of July until the seventh of February in the following year, 1848, and the Rev. William Stewart from the last named date until the fourth of June following, when Rev. William Donald assumed the permanent pastorate.

A new feature in the work of St. Andrew's Church was the invitation by the trustees to the ladies of the congregation to assist them in raising the necessary funds to install the gas lighting in the church.

Prior to that time the system of denominational burying grounds had been in vogue, and as the old Loyalist grave-yard on King Street, east, had become overcrowded, it became necessary to make some better provision for the needs of the community in this respect. It is therefore not a matter of surprise when we learn that in 1847 a movement was inaugurated having as its object the provision of a Public Rural Cemetery, for the use of all denominations. At a meeting of the trustees of St. Andrew's Church held on the twenty-seventh of April in that year, a resolution strongly approving of the undertaking was passed, and Adam Jack was appointed to represent the trustees and act for St. Andrew's church. A committee had been appointed at a

meeting held on the first of February, 1838, to purchase a burial lot for the use of St. Andrew's Church, but no record apparently exists of any definite action upon the part of that committee. The Rural Cemetery, now known as Fernhill, was nevertheless a probable outcome of that action of 1838.



REV. WILLIAM DONALD, D.D.

CHAPTER X.

REV. WILLIAM DONALD.

We now come to the period in the history of St. Andrew's Church, which was to be one of the brightest eras in its existence. The pastorate had been assumed, as we have noted at the conclusion of the last chapter of this work, by Rev. William Donald.

The leading men among the early Presbyterians in St. John were persons of note in the history of the city, and the congregational records of the church will show that the men who continued to actively promote the interests of the church were men of the same calibre. Scotchmen have ever been noted the world over for the prominent part played by them in religious and secular affairs, and a careful examination of the archives of St. Andrew's Church will reveal the fact that the majority of its workers have been either Scotch by birth or descent, and further that the men who have been active in the work of the church have been equally prominent in the general history of our city. An examination of the list of trustees from year to year, which appears as an appendix to this work will be found to contain the names of men intimately associated with the commercial and social advancement of the community.

Concerning Mr. Donald, the Telegraph of April, 1876, makes the following comment, and while it is in the nature of an obituary and may be considered rather out of place in this portion of the work, its purpose is to give the reader a foretaste of the high esteem in which Dr. Donald, as he was more latterly known, was generally held.

"It was said of him that he was one of those whose name will long be revered by all classes and all

creeds. Foremost in good works, zealous in the cause of his Master, an ardent lover of all that pertained to the welfare of his fellows, Dr. William Donald was in the highest sense worthy of the esteem in which he was held. For twenty-two years he labored successfully among his people, teaching by his lofty precept and pure example the great truths of Christianity, until he was called from his labors to his final and peaceful rest. A worker in the cause of education, humanity and religion,—as a man, a mason and a servant of God—his actions gained him the esteem of the rich and the benediction of the poor and fallen. In the home of his adoption he took a deep and kindly interest in all that advanced the welfare of the community, and his death left a gap which only the death of such a man could leave.”

As Dr. Donald was pastor of St. Andrew's Church for a very long period, and the most important part of his life work took place during the period of his ministry there, it may not be amiss to give a brief sketch of his parentage and early life.

(Rev.) William Donald was born at Edingight Grange, Banffshire, on the sixth of June, 1807, and was the son of John Donald, a farmer, who was also ground officer to the Earl of Fife. The wife of John Donald had been Janet McHattie. Young Donald received more than an ordinary good education, for not only did he acquire all that was to be gained in the schools, but he was a student and graduate at Marischal College, Aberdeen, from which famous university he received the degree of M. A. He was in all eight years at Marischal, the Divinity course requiring the last four years. Before entering the ministry Mr. Donald taught the parish school at Huntly for six years.

The entrance of Mr. Donald into the ministry of the Established Church was one of the consequences of the Act of Secession, though it was six years after that event when he was ordained. He was one of many who had completed the required course of study and were ordained from time to time as their services were required at home or abroad. Mr. Donald, having been appointed to take charge of St. Andrew's Church, St. John, was ordained by the Colonial Committee of the Established Church, in April, 1849.

In that month he made his preparations to leave for America, with his wife and family. His friends at Huntly, who embraced all classes, did not propose to let him go quietly as he might have wished, however, and they took an early opportunity of testifying their esteem for him in a substantial way. At a largely attended meeting held in the Duke of Richmond's Hall, Huntly, on Wednesday, April 11, 1849, Mr. Donald was presented with a beautiful silver tea service. On this occasion the chair was occupied by Alexander Stewart, Esquire, who addressed Mr. Donald on behalf of his many friends. At the conclusion of his remarks and after the presentation, Mr. Stewart remarked that those present recognized in Mr. Donald not only in his public capacity as a teacher, in which all knew he had been very successful, but also in his private character as a gentleman, and above all as a kind friend to the poor, whose blessing he carried along with him. Mr. Stewart further expressed the earnest wish of the subscribers that Mr. Donald would meet with a harmonious reception from his highly respectable congregation, and that health, happiness and every worldly comfort might attend him, Mrs. Donald and the family.

Mr. Donald's reply upon this eventful occasion was most feelingly appropriate. Although expressed in simple language it gives the keynote of the character

of him who was to be the pastor of St. Andrew's Church. It has been preserved to us, and it is a matter of regret that a lack of space will not permit more than a very brief notice of it within the limits of the present work. The concluding portion was as follows:—

“To all I beg to say that, highly as I esteem this valuable testimonial on its own account, yet still higher do I prize the feelings of regard and friendship which prompted the gift — and yet more that it is not the gift of a sect or party, but the spontaneous expression of the good will of all classes and denominations. Most sincerely do I thank you and pray that, although we may never again all meet on earth, we may all meet around the throne above, and be received there with the joyous sentence, ‘Come ye blessed of my Father, inherit the kingdom prepared for you before the foundations of the earth were laid.’”

In those days most of the ocean passenger business was done by sailing vessels. A little more than ten years before it had been demonstrated that steam was practical, and in 1840 the Cunard line was established, but for a family going direct to St. John the voyage by sailing vessel continued to be the preferable method. Having taken leave of his friends at Huntly, Mr. Donald, with his family and a nurse for the children, started in search of a suitable ship. From Huntly they went by stage coach to Aberdeen, thence by steamer to the port of Edinburgh, from which place they went by railway to Glasgow. In the latter city they remained a week, but failing to find a ship bound for St. John they went to Liverpool. There they learned that the ship *Themis*, Captain Leighton, was chartered for St. John, and after a delay of another week they started on their journey to their new home across the seas. The *Themis*

called at Belfast, and reached St. John on the eighteenth of June, 1849, after a passage of twenty-nine days, the voyage being without incident of note.

Mr. Donald received a hearty welcome on his arrival at St. John. "From the high character he has hitherto maintained and the very flattering testimonials he brings with him, we anticipate the happiest results," said the Observer newspaper in referring to his arrival. The anticipation was destined to be fully realized in the future years.

On the following Sabbath, Mr. Donald made his first appearance in the pulpit of the old Kirk, and his initial sermon proved that he was the minister for whom the congregation had been looking. The first marriage at which he officiated was on the twenty-sixth of June, and the first baptism was on the fifth of July. Such were the beginnings of a ministry which was destined to extend over the next two and twenty years, which is now recognized as having been notable in many ways, and not the least feature of which was the continual growing to greater and greater strength of the ties which united the pastor and the people.

Dr. Donald appears to have lost no time in taking up vigorously the work of the church. On the twentieth of August following his arrival, he, with a committee of the trustees, waited upon His Excellency the Governor, with reference to the lands of, and the government allowance to, the St. Andrew's Church.

This church at that time included in its congregation men who were honored in public life and those whose names were towers of strength in the business of the community and the country. At the time of Mr. Donald's arrival, the chairman of the board of trustees of the church was John Pollock, of the influential timber and shipping firm known as Robert Rankin & Co. in St. John, and by other firm designa-

tions in the various ports where it carried on business in Great Britain, the colonies and the United States. Another of the trustees was the Honorable John Robertson, a member of the Legislative Council of New Brunswick who had been mayor of St. John by appointment of the government. He was an extensive shipping merchant and a man of ample means. He took a deep interest in Mr. Donald from the outset, and during the long pastorate he was of material aid to the minister, not only by his counsel and support, but by the free use of his wealth in aid of every good work. The other trustees were Adam Jack, president of St. Andrew's Society, of whom an extensive biographical sketch will be found;* John Wishart, a prominent and wealthy citizen; E. W. Greenwood; James Robertson; James Adam; Thomas Nisbet, president of the Mechanics' Whale Fishing Company; George Murray; John Duncan, of the extensive ship-building and ship-owning firm of Owens and Duncan; Alexander Jardine, of the well known firm of Jardine and Company, and who was for two years president of the St. Andrew's Society, and James Kirk, who was in the day of his prosperity the head of a very influential firm of mill-owners.

The congregation, then and afterwards, included many others of high standing, among whom it may be sufficient to mention such names as those of Dr. John Waddell, superintendent of what is now the Provincial Hospital for the Treatment of Nervous Diseases, son of Rev. James Waddell who was the first supply of St. Andrew's Church after the completion of the first building as before alluded to; William Girvan, later cashier of the Bank of New Brunswick; Thomas Sime, of Her Majesty's Customs, and subsequently of Lloyd's; Robert Robertson; Robert

*History of St. Andrew's Society, p. 58.



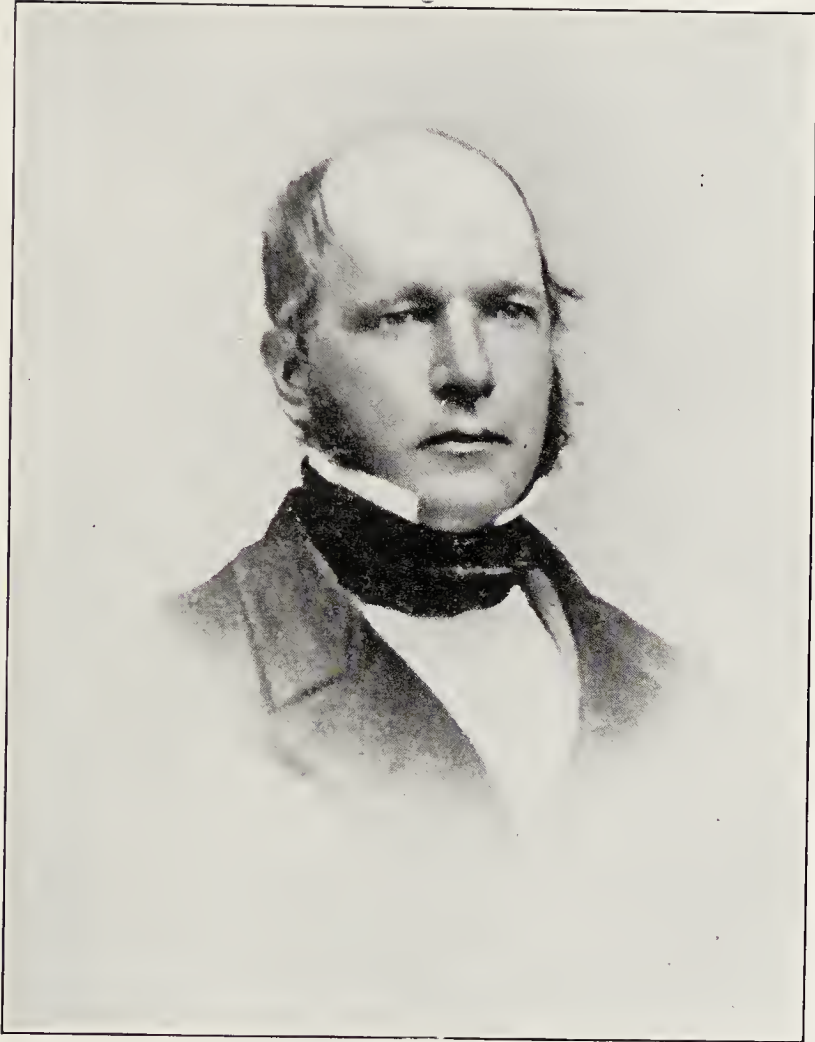
HENRY JACK

Rankin; William and Robert Thomson, wealthy merchants of St. John; James McFarlane, one time President of St. Andrew's Society; Dr. William Livingstone, a leading physician and a relative of the great African explorer, and who had himself been on an Arctic expedition; Dr. Thomas Walker, a wealthy old time physician, and his sons; James Reed, of the firm of J. and R. Reed, owners of the famous Black Ball Line of clipper sailing ships; James Lawton; William Mackay; William Smith, afterwards Deputy Minister of Marine of Canada; Lauchlan Donaldson, who had been mayor of the city under government appointments, for seven years, and who by will left a munificent donation, the proceeds of which were to be used for charity, to the St. Andrew's Society; William O. Smith, who was later elected Mayor by the city council, and was afterwards continued in office four consecutive years by the annual vote of the citizens; the Honorable Hugh Johnston, a member of the Legislative Council, and a son of one of the first elders of the church; Henry Jack, who for some years sang in the choir under the leadership of the late R. D. McArthur, before there was an organ to sustain the choir, and in subsequent years; George Young; Francis Ferguson, a wealthy lumber merchant and prominent citizen; Alexander Balloch, for many years Grand Master of the Freemasons of New Brunswick; Robert Nisbet; Julius L. Inches, later Secretary for Agriculture in New Brunswick, now deceased, and older brother of Dr. P. R. Inches, who has for nearly half a century been a member of the Board of Trustees; Charles McLauchlan, of the well-known shipping firm of Charles McLauchlan & Co.; Duncan Robertson; John Gillis; Robert D. McArthur, who led the singing for very many years and was in many ways a pillar of strength to St. Andrew's Church for half a century; William Hutchinson and Alexander Robertson.

Robert Jardine, one of the early presidents of the Gas Company, was one of the Kirk congregation. Mr. Jardine was also the president of the New Brunswick Magnetic Telegraph Company, which sent its first message from St. John to Halifax in November, 1849. A still greater distinction which he enjoyed was in being chairman of the Board of Railway Commissioners of the European and North American Railway, the first to connect St. John with other parts of the province. In later years it became a portion of the Intercolonial Railway, uniting Quebec and the Maritime Provinces, and it is now a part of the Canadian Government Railway system.

Some of these men were wealthy, and all were well to do. That they gave freely for the support of the church and pastor may be inferred from the fact that when a special collection was taken up to pay off the debt of the church, in 1854, the sum realized was \$3,383. Nor were the congregation less liberal when their aid was asked for national movements, as was shown when the Kirk astonished the other churches of the province by the liberal donation it gave to what was known as the Patriotic Fund during the Crimean War.

Upon the resignation of Rev. Andrew Halkit from the ministry of St. Andrew's Church, in 1848, correspondence was begun with the Colonial Committee of the General Assembly, with a view to obtaining a suitable minister. During the previous year, Rev. Norman MacLeod, who was even then a man of note, though not as famous as he became in later years, had visited St. John in company with two other prominent members of the General Assembly. The position held by St. Andrew's Church as representative of the Established Church in this part of the world was, it was thought, clearly pointed out to these visitors, and they were



ROBERT JARDINE

understood to be much impressed. When, therefore, correspondence in regard to a pastor was begun with the Colonial Committee, it was believed that no time would be lost in sending the right kind of a man. The Committee, however, failed to give the attention which was expected, and some sharp letters were sent forward by the trustees during the summer of 1848. In July of that year, on the occasion of Mr. Charles Inches going to Scotland, he was furnished with documents likely to awaken the Colonial Committee to a sense of its neglect. One of these documents, a letter addressed to the Committee officially, expresses surprise that "an affair of such urgent importance to the interest of the Established Church as the placing of a man of eminence in a position such as St. John affords for strengthening and sustaining the Church should have been allowed to be so long apparently unattended to." There was further correspondence in the autumn of that year, and finally word was received that a suitable minister had been chosen in the person of Rev. William Donald of Huntly.

During the vacancy in St. Andrew's Church, Rev. William Stewart was engaged as temporary pastor, leaving to go to Chatham, New Brunswick, in February, 1849.

In those days the majority of the men of the congregation were Scotchmen born, and it may be readily understood that they would be satisfied with no pastor who was not qualified to do full justice to the Presbyterian belief and the traditions of his native Scotland. The happy choice of Dr. Burns had been made, a generation previously, by Hugh Johnston, Senior, when in Scotland, but in the instance of Mr. Donald the instructions were given to the Colonial Committee, the salary being fixed at £500 currency, equivalent to \$2,000, and was large as salaries went in those days,

and a first-class minister was expected. The letter to the Colonial Committee had asked for "a man of eminence," and the result showed that the Committee was fully alive to its responsibilities. The wisdom of its choice of Mr. Donald was recognized from the time of his first appearance before the congregation.

Mr. Donald was inducted as pastor on Tuesday, July 10th, 1849. On this occasion Rev. John Ross, of the town of St. Andrews, New Brunswick, presided and preached an impressive sermon. With him were Rev. John M. Brooke of Fredericton, and Rev. John Cassilis of St. Patrick, Charlotte Co., N. B., who had come out originally from Scotland to accept a position with King's College, Windsor, Nova Scotia. On the following Thursday was held the first Kirk Session at which Mr. Donald sat as moderator. His remarks were plain and practical and he laid stress upon his intention to visit the members of the congregation as early thereafter as possible, and to cultivate the acquaintance of all who sat under his ministry. All who knew him will bear witness that he carried out this idea to the end of his days. As a pastor, he was ever watchful of his flock.

At the time of Mr. Donald's arrival in St. John, the city had a population of about 21,000, and there were twenty churches. While the population has now probably reached a total of about 50,000, the number of churches has more than kept pace with the growth of population. Indeed it has been compared with Brooklyn, which is known as the City of Churches. An astute American visitor to the city, upon one occasion, has remarked, however, that the number of churches did not by any means indicate the religion of the people, but merely their difference of opinion.

St. John had not in 1849 a good water supply, but a commencement had been made in 1838. It was not until 1852 that a fairly efficient system was installed.



THE OLD KIRK.

From "Footprints" by J. W. Lawrence.

John Duncan, president of the Water Company, was a member of St. Andrew's congregation, and so was James Robertson, the secretary and manager.

Gas had been introduced into St. John in 1846, but no church was lighted with it until the latter part of 1847. In 1836, ten years before the advent of gas in this city, the trustees of the church had voted to do away with lamps in the church, and return to the use of candles. We also learn from the record that, in 1835, the trustees had voted to put a railing in front of the church lot, in order, as they said, to keep cattle off the grounds.

About the year 1847 the percenter was replaced by a choir which continued to lead the singing until 1858, when an organ was introduced.*

In 1849 all of the churches in St. John, with the exception of the St. John's (Episcopal) church at the end of Wellington Row, and the Congregational Church on Union Street, were built of wood. The first named was erected in 1824, and received the name of "The Stone Church," which pseudonym it bears to this day. When the city, then known as Parrtown, after John Parr, Governor of Nova Scotia, in which territory the present Province of New Brunswick was then included, was surveyed by Paul Bedell, only the area to the south of Union Street was included. Later the limits were extended to the north, and Germain Street carried through to the valley beyond. As there was no traffic over this section of the street, and very little settlement in the neighbourhood, Chief Justice Chipman, who owned the adjoining land upon which the Mechanic's Institute was afterwards erected, and who also owned a large block of land, about four hundred feet square to the north of and fronting on Union Street where

* Weekly Telegraph, 5th March, 1879.

his residence was situated, fenced in the end of Germain Street as part of his own domain. When it was proposed to erect the Stone Church he was approached as a possible contributor. He accordingly agreed to give a site, offering the lot originally reserved for the continuation of Germain Street. This offer was accepted by the corporation in good faith, and it was not until the church was well under construction that public attention was called to the fact that the building was being erected on public land. There was considerable agitation over the matter, and proceedings were commenced to enforce the city's claim to the land. This unfortunate affair was finally compromised, after Judge Chipman had made two trips to England in an effort to support his claim to the land, by the opening of Peel Street, which is similarly surveyed through to the valley beyond, but which is not used as a thoroughfare beyond the northly line of Carleton Street, being subject to the same objection as the similar section of Germain Street.

St. Andrew's Church was in line with Trinity Church and all other contemporary buildings of that day, in being constructed of wood. For the earlier brick buildings constructed in St. John, the bricks were brought across the Atlantic in sailing vessels, which made a brick building so expensive as to be almost beyond the reach of even the wealthier portion of the community. Stone for building purposes had been little used, except for military and other government work, on account of the costliness of construction.

The seating capacity of St. Andrew's Church was originally about 650 seats, but it was finally enlarged, and at the time of its destruction by fire in 1877, it would accommodate about one thousand persons.

Upon the arrival of Mr. Donald at St. John, he, with his family, lodged at the house of Mr. Thomas Nisbet, one of the congregation, which was on the

ground now occupied by the Bayard Building, on Prince William Street, immediately to the south of the present Bank of Nova Scotia Building.

Soon after the arrival of Dr. Donald he was called upon to mourn the loss of his wife who died unexpectedly on Sunday evening, the 3rd March, 1850, in her fifty-first year, which sad event took place during Mr. Donald's absence in Fredericton, whither he had gone to assist Rev. John M. Brooke in the discharge of ministerial duties.

The St. John Courier makes the following kindly reference to the death of Mrs. Donald: "Although Mrs. Donald only came among us last summer, she had become a general favorite; and by her amenity of manners and kindness of disposition had not only gained the respect and esteem of the Presbyterian church of which her husband had the spiritual charge, but also of a large circle of friends belonging to other religious bodies. The funeral took place on Thursday last, when the stores were closed; and although the day was extremely stormy, it was numerously and most respectably attended."

Before the death of Mrs. Donald, preparations had been made for a permanent home for the family, and this plan was carried into effect in the following May, a housekeeper assuming charge of the establishment and of the children.

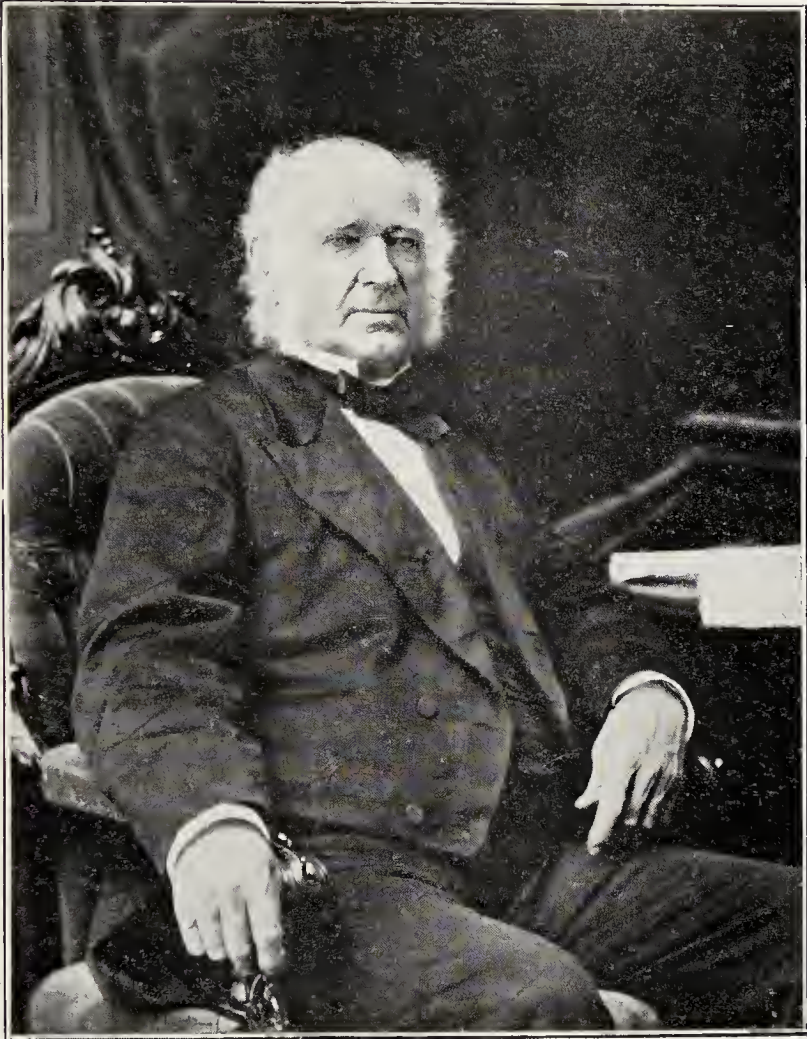
The new home was on Germain street, and the house stood on historic ground. It was a portion of the lot No. 121, on the east side, south of Duke street, on which stood the first building erected in St. John for religious purposes, the same site being now occupied by the handsome residence of Mr. Percy W. Thomson, a grandson of Dr. Donald, into whose possession it came, by purchase, in 1906.

In 1850 this portion of the city was, as it is to-day, a choice residential section. The immediate neigh-

bours of Mr. Donald were Hon. John Robertson and Cyrus K. Fiske, M. D., father of Mrs. P. R. Inches, and who was the leading dentist in the city in his day. Other neighbours were Hon. Hugh Johnston, Drs. William and Edwin Bayard, Hon. Robert Parker, judge of the supreme court and later chief justice of New Brunswick; William O. Smith, Colonel Henry Ormond, formerly of Her Majesty's 30th regiment of foot; Lieut.-Colonel the Hon. John Hamilton Gray, one of the foremost lawyers of the province, later a member of the parliament of Canada, and eventually a judge of the supreme court of British Columbia; Dr. William Livingstone; Rev. I. E. Bill, a leading Baptist clergyman; John Johnston, stipendiary magistrate, and his brother, Charles Johnston, who was afterwards high sheriff. The Johnston family had come from the vicinity of Huntly, John and Charles Johnston were half-brothers of Hon. Hugh Johnston and all were sons of Hugh Johnson, sr., who was one of the first elders of the Kirk, and who has already been mentioned as having been instrumental in securing Dr. Burns as its first minister.

Mr. Donald's later years were spent at a residence in Pagan Place, a home of which many of the older members of the Kirk congregation retain pleasant recollections.

Mr. Donald won the hearts of the congregation from the first, and it was soon evident that the Colonial Committee had faithfully discharged the trust reposed in them, of making selection of a pastor for St. Andrew's Church. Just forty years of age, the new minister was in the prime of his physical and intellectual vigor, and was a man whose face was an index of the kindly nature within him. He is described by those who knew him as being of average height, with a stout and well-proportioned



HON. JOHN ROBERTSON

figure, having fair complexion and blue eyes. His brown hair had turned to grey early in life, and thickly covered a shapely head. He was a man of fine character, with a kindly disposition, his open countenance and gentle expression giving clear indication of the fine mental calibre of the individual.

Mr. Donald, having been left with a young family on his hands and being still in the prime of life, naturally did what many other men have done under similar circumstances, he married a second wife. This lady was Miss Louisa Agnes Wilson, daughter of Hugh Wilson, Esquire, of Edinburgh, and then in the twenty-fourth year of her age. She was at that time residing at the house of Hon. John Robertson, and was a member of a Scotch family of good standing. She is said to have been a woman of good education and with many accomplishments. The marriage took place on the twenty-ninth of June, 1852, at the residence of Mr. Robertson, the officiating clergyman being Rev. John M. Brooke, of Fredericton. Mrs. Donald survived her husband for more than twenty years, dying in 1892 at the age of sixty-four. By this union there were nine children, one of whom died in infancy.

Dr. Brooke and Mr. Donald were warm personal friends as well as fellow-laborers in the Master's vineyard. Duties in connection with the Presbytery of St. John frequently called Mr. Donald to Fredericton, and one of the early notable occasions was in October, 1851, when the first ordination of a Presbyterian minister in that city took place. The candidate was Rev. Francis Nichol, of Halifax. Mr. Donald presided at the public services and preached what the newspapers of that day styled "an excellent and appropriate discourse," from St. John, xii. 46; "I am come a light into the world, that whosoever believeth on Me should not abide in darkness."

Mr. Donald made an earnest address to the young minister on the nature of the duties he had undertaken, and to the congregation of their responsibilities as members of the church and hearers of the Word.

The Ladies' Benevolent Society, which has had for its object the assistance of the poor in the congregation, was first founded in 1853, when Mrs. Grant was elected president. Mrs. Adam Jack, Mrs. Alex. Jardine, Mrs. William Donald, Mrs. James Lawton, Mrs. R. J. Cameron and Mrs. William Mitchell have at various times occupied that honorable position.

William Girvan, who was for many years prominent in the affairs of St. Andrew's church, was appointed secretary of the trustees on the seventh of February, 1852, at a salary of thirty-five pounds.

William Hutchinson, jr., who had in 1851 been elected session clerk, resigned that position and on the twenty-third of August, 1852, Mr. Girvan was appointed to that position also.

During the many years of his ministry, Mr. Donald had frequent occasion to travel to distant parts of the province, in his attendance at church courts and on other work in connection with the Presbyteries of St. John and Miramichi. Now such journeys would be of but little moment, but for years after he became minister of the Kirk the facilities for travelling were of the most meagre sort, involving both discomfort and delay. It was not until about a year before his death that through railway communication between Fredericton and St. John was opened up. To reach St. Andrews, another stage coach journey of sixty-five miles was necessary, unless one took steamer to Eastport, Maine, and travelled from thence to St. Andrews. The North Shore of the Province was even more inaccessible. From St. John to Newcastle involved a journey of nearly two hun-

dred miles by highway, and it was not until 1860 that there was railway communication for even half of that distance. We of the present generation, who are accustomed to travel to Halifax, Quebec or more adjacent points, in comfortably heated and well lighted Pullman cars, but little realize the terrible hardships to be endured in undertaking long journeys through this province in the depth of winter, at even such a recent date as that alluded to. The early demise of Dr. Donald, which took place at the age of sixty-three, has been attributed largely to the hardships of travel which he was obliged to endure.

Mr. William C. Watson was long an active worker in St. Andrew's Church. On the fourth of August, 1858, he was appointed secretary of the trustees at a salary of twenty-five pounds per annum. He was Superintendent of the Sabbath School, and held other offices in the carrying on of the work of the church. Further mention of him will be found in the biographical appendix of this work.

The time of service which had previously been held at three p. m., was on the twenty-first of April, 1859, changed to six o'clock.

In response to a petition addressed to the session a weekly prayer-meeting, to be held on Wednesday evening in each week, was decided upon at a meeting of that body held on the fourth of March, 1860.

Mr. Donald was a strenuous worker for the maintenance and extension of Presbyterianism, and an instance of this was shown in his effort to establish and maintain a Presbyterian church at Rothesay. Among the Presbyterians living there in the early sixties was Hon. John Robertson, and with his aid Mr. Donald started a church there which was in the nature of a chapel of ease to St. Andrew's church. Public worship was held there on Sunday afternoons,

Mr. Donald driving out there, a distance of nine miles, after morning service at the Kirk, and returning in time for evening service. Later, after the building of St. Stephen's church in St. John, Rev. G. J. Caie assisted in the work at Rothesay. The service was maintained during the lifetime of Mr. Donald, and indeed for some years after his death, but the labor was never crowned with the success that had been anticipated.

Dr. Donald was not only a learned man and a lifelong student but he was deeply interested in the education of others. Having been a school-master by early training, he continued his interest in the cause of education after his removal to St. John and was one of the "Board of Governors and Trustees of the Madras School," which body included, officially, the Lieutenant-Governor, the Bishop of Fredericton, the members of Her Majesty's Council, the Judge of Admiralty, the Speaker of the House of Assembly, the Mayor and Recorder of St. John, the Rector and Wardens of Trinity Church, as well as the pastor of St. Andrew's Church.

The Grammer School Board also included Mr. Donald upon its membership. This was in the days before the advent of Free Schools. The Board of the Grammer School, as by law established, included officially the Rector of Trinity Church, as its president, and the Mayor of the city as its vice-president, with the Recorder, *ex officio*, a member. Associated with Mr. Donald on this board may be mentioned Judge Parker, William Wright, Advocate General, Hon. John H. Gray, Canon Scovil, and Dr. Livingstone. This school was long regarded as among the most efficient in the province, and was the place of education of many of the men of St. John whose names were, and indeed still are, conspicuous in the annals of the country. Dr. Donald, as he was known.

after Queen's University of Kingston had conferred upon him the honorary degree of Doctor of Divinity, which it did in April, 1861, seldom, if ever, missed attendance at the semi-annual examinations held at the Grammar School, and upon addressing the pupils upon one of these occasions, in June, 1865, he stated that it was the thirtieth examination at which he had been present. It is even related that on his wedding day, in June, 1852, he did not omit his customary attendance at the semi-annual examination.

Being of a most even-tempered disposition, Dr. Donald was not often drawn into the numerous newspaper controversies for which St. John was rather noted in the earlier times. Upon one occasion a minister of another church assailed him in a series of such letters, in the expectation of provoking from him a reply. In this he was disappointed, but after the discontinuance of the letters, he happened to meet the author upon the street, and stopped to speak to him. To the surprise of his assailant, Dr. Donald, smiling pleasantly, merely remarked, "Now Mr. B——, since you have freed your system of so much bile, I hope you are feeling very much better."

Those who remember Dr. Donald in the pulpit will recall that it was the custom for the sexton to enter the church shortly before the hour appointed for service, bearing the large Bible with great solemnity. Having placed this in position, on the pulpit, he would return to the foot of the stairway leading to the pulpit, where he took his position, like a soldier at attention. In a few moments Dr. Donald would emerge from the vestry, dressed in gown and bands, and with black kid gloves upon his hands, and mounting the pulpit stairs prepare for the service which was to follow. Immediately after him the sexton would again ascend the stairs and care-

fully closing the pulpit door, descend the stairs and withdraw.

Later this ceremonial was modified at the request of the trustees, the sexton merely placing the Bible upon the pulpit before opening the vestry door for Dr. Donald.

In 1862 Rev. John Sprott, who has on more than one occasion been referred to in these pages, wrote to Dr. Burns as follows:—

“I learn from the press that you are publishing a volume of prayers. It is no easy task, yet you wrote a good volume years ago which did good service in the colonies. The world has undergone great changes since I first landed at St. John and slept on your sofa. I lately mounted guard on the Sabbath for Dr. Donald, and told the audience at the close that I had preached for you in the same pulpit forty-five years ago, and that if any remembered me I would be glad to speak with them, One poor widow remembered me and said that she was the last of her family*.

The death of the Prince Consort caused general regret in St. John, and we learn from the records of the Kirk that on the twenty-seventh of January, 1862, it was ordered that the church be put in mourning in honor of his memory.

The active interest taken by the congregation in charitable work in the mother country is evidenced from the fact that on the twenty-fourth of October, 1862, it was ordered that a special collection be made in aid of the cotton operatives of England, on the twenty-sixth instant. The writer has not been able to learn the amount of that collection, but doubtless in accordance with the previous record of the church on similar occasions, it was a liberal one.

* Memorials of Rev. Dr. John Sprott, p. 179.

The allowance for choir purposes was increased to one hundred and fifty dollars on the seventh of November following, indicating that more attention was being paid to the musical feature of the religious worship, and a higher degree of musical cultivation upon the part of the congregation was demanding a corresponding improvement in the musical part of the church service.

J. Gordon Forbes, then a young and active barrister of St. John, was appointed secretary and treasurer of the trustees at a salary of one hundred and forty dollars per annum, on the fourth of February, 1863. He has ever continued an active worker in the promotion of the interests of the church, having held every office in connection with the church and Sunday school, and is now a leading elder and clerk of the session. He did valuable work in connection with the Sunday school, but at the annual congregational meeting held in January, 1910, felt obliged to resign this position, owing to enforced absences from the city in connection with his judicial duties.

In April, 1864, Dr. Donald visited Scotland, his pulpit being supplied by Prof. Mowatt during his absence. Upon the eve of his departure a purse of four hundred dollars was handed to Dr. Donald as a contribution towards the expenses of the journey.

In 1867, what was known as the organ controversy took place. Until that date no organ or similar instrument had been used in the church, but a change in the popular sentiment having gradually taken place, a large number of the congregation made a determined effort to introduce a pipe organ. On the twenty-third of May of that year, a petition in favor of instrumental music, signed by two hundred and sixteen members and adherents was presented to the Kirk Session. On the twentieth of June,

it appearing that one hundred and two communicants favored the petition, while only thirteen were opposed to it, the Session resolved that the prayer of the petition be granted. It was clearly stated, however, that this music was simply to be used as an aid to the voice, and that it was to be wholly under the control of the Kirk Session. The practical result of this decision was to exclude the playing of voluntaries before, after or during the service and to prohibit even the playing over the tune by the organist, as is now customary, before the commencement of the singing.

The organ was purchased at a cost of \$1,600 and the resultant breach in the congregation was less serious than had been anticipated. Two families withdrew from the church, although some others who remained continued to make a silent protest by sitting during the singing while all the others stood. On the first Sabbath upon which the organ was used, Dr. Donald announced the Psalm cl, in metre. The first two verses of this he read in his usual manner, and without any trace of Scottish accent. Upon reading the third verse however, he used the "braid Scots" in his inimitable style, reading with much unction the following lines:

"Praise him with trumpets' sound; his praise with
psaltry advance
With timbrel, harp, string'd instruments, and organs
in the dance."

Even the opponents of the organ were obliged to admit that a strong point had been scored against them.

Mr. Card was the first organist, being succeeded by his daughter, Miss Card, who performed the duties until the latter part of 1878, when Herr Maximilian Sterne was appointed. At that time a similar

resolution to that passed in 1836 on the subject of congregational singing was made, although the idea was supposed to be new by the promoters of it. Mr. R. D. McArthur, leader of the choir, occupied that honorable position for the long space of more than thirty years, and discharged the duties with great fidelity and ability.*

Dr. Donald, while a sound theologian and a good preacher, owed much of his popularity and the great esteem in which he was held by his congregation, to the fact that he was an ever ready friend and sympathizer wherever sickness, sorrow or death had entered any of the homes of his people. He shared the burdens of his people as well as their joys and pleasures, and where he gave counsel or sought to bring peace and comfort to the troubled mind, his evident sincerity and sympathetic manner left no doubt in the mind of his hearer that his words were the utterance from his heart.

The summer of 1854 was long remembered in St. John as the year of the cholera, which caused more than twelve hundred deaths in the city and its vicinity. The late Dr. William Bayard, who recently died at the advanced age of ninety-three, has related to the writer many interesting tales of the ravages of that dreadful scourge. A near neighbour and warm friend of Dr. Donald, he was able to testify to the untiring zeal of the Scotch minister during that memorable occasion. For nearly two months, while the epidemic raged, Dr. Donald remained at his post, aiding the sick, comforting the dying, burying the dead. Business was suspended, the poorer classes were without work and without means to buy the necessities of life, and the prospect of general destitution was so great that public meetings were

* Weekly Telegraph, 5th March, 1879.

held and a committee was appointed to relieve the general distress and destitution. Dr. Donald was a leading member of this committee, and by his active work materially assisted in carrying on the plans for relief.

One of the movements in which he also took a practical interest was the work of the Female Reform Society, in connection with a Home for Fallen Women, of which body he was the vice-president. In much of the good work in which he was engaged he had the practical aid as well as the sympathy of many prominent members of the Church of England, including Canon Scovil, Robert L. Hazen and others.

By appointment from the Imperial authorities, Dr. Donald was a chaplain to the forces then stationed at St. John, a garrison town at that time. The Kirk was consequently the garrison chapel for the Presbyterians among the regiments stationed from time to time at St. John. On Sunday morning the men would be told off in three detachments, one of which would be marched to Trinity Church, the second to St. Malachi's Roman Catholic Chapel, while the third would go to St. Andrew's Church, where it occupied the north gallery. The writer, who lived for several years in the earlier part of his life at Queen Square, well remembers the church parade on Sunday mornings, and the sight of the Kilties in the gallery of the Auld Kirk. The last regiment of regulars stationed at St. John was the 78th Highlanders, under Major Warren, a detachment of which formed the escort at the funeral of Dr. Donald.

Dr. Donald was the chaplain of the St. Andrew's Society for many years, and actively promoted the interests of that organization, the foundation stone of whose fabric is charity. He loved everything that pertained to Scotland and its people, and as the majority of the members of his congregation were

actually of Scottish birth, this trait of his character contributed in no small degree to his firm hold upon the affections of his people. He was also an enthusiastic curler, and was a member of the first curling club which was organized in St. John. Curling was first introduced into St. John by the officers of the 72nd Regiment, which was stationed in this garrison from 1851 until 1854. The first curling stones were made for them by Peter Cormack, a city stone-cutter, and at times members of the St. Andrew's Society joined with the officers in the roarin' game. When the regiment left St. John, the stones were given to the St. Andrew's Society, and the first local curling club was formed. The rinks were at Lily Lake, and Dr. Donald was a keen player.

In all movements of a Scottish national character Dr. Donald was an active participant. At the inception of the volunteer militia organization in St. John, about the time of the Fenian excitement in 1860, when a public meeting was held to consider the desirableness of forming a Scotch company, Dr. Donald was very active in urging suitable men to have their names placed on the roll. The company was duly organized, with Hon. John Robertson as captain; James MacFarlane as first lieutenant and Archibald Rowan, second lieutenant. In honor of the Prince of Wales, who visited St. John in 1860, and by his permission, the organization was named the Rothesay Rifles, one of his titles being Duke of Rothesay.

In August, 1865, Dr. Donald became a member of the Masonic fraternity. Some mention of him in this connection will be found in W. F. Bunting's work, entitled, *Freemasonry in New Brunswick*. At the annual election following his initiation, he was appointed chaplain of the lodge, which position he held until his death. He was also Grand Chaplain

of the Provincial Grand Lodge of New Brunswick, and of the same body when it became an independent Grand Lodge.

On the 6th of September, 1866, Dr. Donald first publicly exercised his functions as grand chaplain, when a procession under the banners of the Provincial Grand Lodge was formed in the morning and the members of the fraternity marched to St. Andrew's Church, where Dr. Donald preached a notable and appropriate sermon.

In 1855, the number of ministers of the Church of Scotland, was nine in the two Presbyteries, and of the Free Church, fifteen; divided into three Presbyteries, St. John, St. Stephen and Miramichi. In 1861 the Church of Scotland had thirteen ministers and the Free Church twenty-four. About this time it was felt that the separation of the Presbyterian body into two churches, in whose theology there was no difference of opinion, was a mistake, and Union began to be thought of. A Union between the Free Church Synod and the Secession Church was consummated in Nova Scotia in 1860, the united body forming themselves into the Synod of the Lower Provinces. In the year 1866 the Synod of the Lower Provinces entered Union with the Synod of the Presbyterian Church of New Brunswick. This is the body which had seceded from the Church of Scotland in 1844. At this time it had eighteen ministers, about one-third from the Free Church of Scotland, about one-third from the Presbyterian Church of Ireland, and the others of ministers who had been trained in Divinity Hall, Halifax. The union was consummated in St. David's Church, St. John, New Brunswick, on the second of July, 1866. Then and there the two Synods met in their constituted capacity, their respective moderators occupying chairs placed side by side on a common platform in the presence of a

large congregation. After the singing of the One Hundredth Psalm, the minute of the Synod of the Lower Provinces, agreeing to complete the Union, was read by the Rev. P. G. Macgregor, the clerk of that body. A similar resolution of the Synod of New Brunswick, was read by its clerk, the Rev. James Bennet. The rolls of the two Synods were then called, and the basis of Union, engrossed upon a parchment roll, was read. Dr. James Bayne, the moderator of the Synod of the Lower Provinces, and the Rev. James Gray, Moderator of the Synod of New Brunswick, then subscribed the basis, and declared the two Synods to be now merged into one, to be known by the designation of the Presbyterian Church of the Lower Provinces of British North America. The moderators then gave each other the right hand of fellowship, in which action they were followed by the ministers and elders present, while the congregation joined in singing the One Hundred and Thirty-Third Psalm, which describes how good and pleasant it is for brethren to dwell together in unity. On the roll of the united Synod, which was divided into seven Presbyteries, were the names of one hundred and thirteen ministers, of whom eighteen had been members of the Synod of New Brunswick, and ninety-five of the Synod of the Lower Provinces.*

* Hannay's New Brunswick, pps. 408-9.

CHAPTER XI.

DEATH OF DR. DONALD—PASTORATE OF REV. ROBERT J. CAMERON.

During the year 1869 it became evident that Dr. Donald's health was failing, and later a suitable allowance was made in order to provide an assistant. On the 14th of April, 1870, Dr. Donald introduced Rev. Robert J. Cameron as his assistant, and the name of Mr. Cameron was added to the Session Roll.

The quarterly celebration of the Lord's Supper was decided upon at a meeting of the session held on the twenty-seventh of November following.

During the remainder of the year Dr. Donald's health failed even more rapidly. His nervous system became completely broken down and it was with difficulty that he was able to walk. Mr. Cameron performed the ministerial duties, and on the twenty-second of January, 1871, Dr. Donald tendered his resignation, which was accepted as a sad necessity, and Mr. Cameron was elected the minister of the Kirk. Soon after that event, that which his physicians had feared happened, and Dr. Donald died, shortly after a stroke of paralysis, at his home on Pagan Place, at ten minutes after eight, on Monday morning February 20th, 1871, at the age of sixty-three years and seven months.

The funeral of Dr. Donald on the afternoon of Thursday, the 23rd of February, was a notable event in the history of the city. Prayer was offered at the house by Rev. Peter Keay of the Nashwaak, after which the procession to the Kirk was formed. As was remarked by Mr. Caie in his address, not only was it the first funeral of a minister of St. Andrew's



GERMAIN STREET PRIOR TO 1877,
showing Spire of Kirk.

Church in the fifty-five years of its history, but it was the first funeral of a Presbyterian clergyman in St. John and it was the first time that a body had been borne over the threshold of the Kirk.

Within the building, the pulpit, chancel, organ and gallery fronts were heavily draped in mourning. The church was filled to its utmost capacity, while without stood crowds unable to obtain admission.

The cortege having entered the church, the choir sang the words of Paraphrase liii., founded upon the first chapter of Thessalonians, verses 13 to 28.

Take comfort, Christians, when your friends
In Jesus fall asleep;
Their better being never ends;
Why then dejected weep?
Why inconsolable, as those
To whom no hope is giv'n?
Death is the messenger of peace,
And calls the soul to heav'n.

After the Paraphrase, there followed a prayer by Rev. R. J. Cameron, he in turn being followed by Rev. George J. Caie, who delivered a brief address from the text, "He being dead yet speaketh." (Heberws xi. 4.)

In his remarks, Mr. Caie paid a well earned tribute to the life work and influence of the deceased minister. After the hymn, "Thou are gone to the grave, but we will not deplore thee!" the congregation filed out of the church, and the procession to the cemetary was formed.

The pallbearers, chosen from among the elders of St. Andrew's Church, were Hon. John Robertson, Robert Robertson, (Indiantown), William Girvan, Alexander Jardine, John Wishart and Dr. John Waddell. A detachment of the 78th Highlanders acted as an escort.

The mourners consisted of Dr. Donald's sons, the elders of the Kirk, the members of the Kirk Session and clergymen of various denominations. All along the route of the procession the stores were closed, all classes joining in the tribute of respect to the memory of the beloved pastor of the Kirk.

At a subsequent meeting of the session a committee consisting of Rev. R. J. Cameron, Dr. John Waddell and Matthew Lindsay was appointed to prepare and place on record a suitable memorial expressive of the feelings of the congregation towards their late pastor.

Dr. Donald was an earnest servant of the Master, full of zeal for the advancement of the Kingdom which he proclaimed. His sermons were prepared with great care and evidenced much thought and research. He seldom preached outside of his own pulpit, evidently considering his work to be within St. Andrew's Church and among the people over whom God had placed him and whose spiritual interests he considered as paramount.

In 1874, Dr. Burns, the first minister of the Kirk, died at Edinburgh, at the age of eighty-six.

On July 1st, 1868, a union was consummated between the two Synods in connection with the Church of Scotland in New Brunswick in the Maritime Provinces, the Synod of New Brunswick and the Synod of Nova Scotia. The united bodies assumed the name of the Synod of the Presbyterian Church of the Maritime Provinces in connection with the Church of Scotland. The Synod was divided into five Presbyteries, on the rolls of which there were the names of twenty-nine ministers and four missionaries; there were sixteen ministers in Nova Scotia, two ministers and three missionaries in Prince Edward Island, and eleven ministers and one missionary in New Brunswick. The next union in



REV. ROBERT JAMES CAMERON

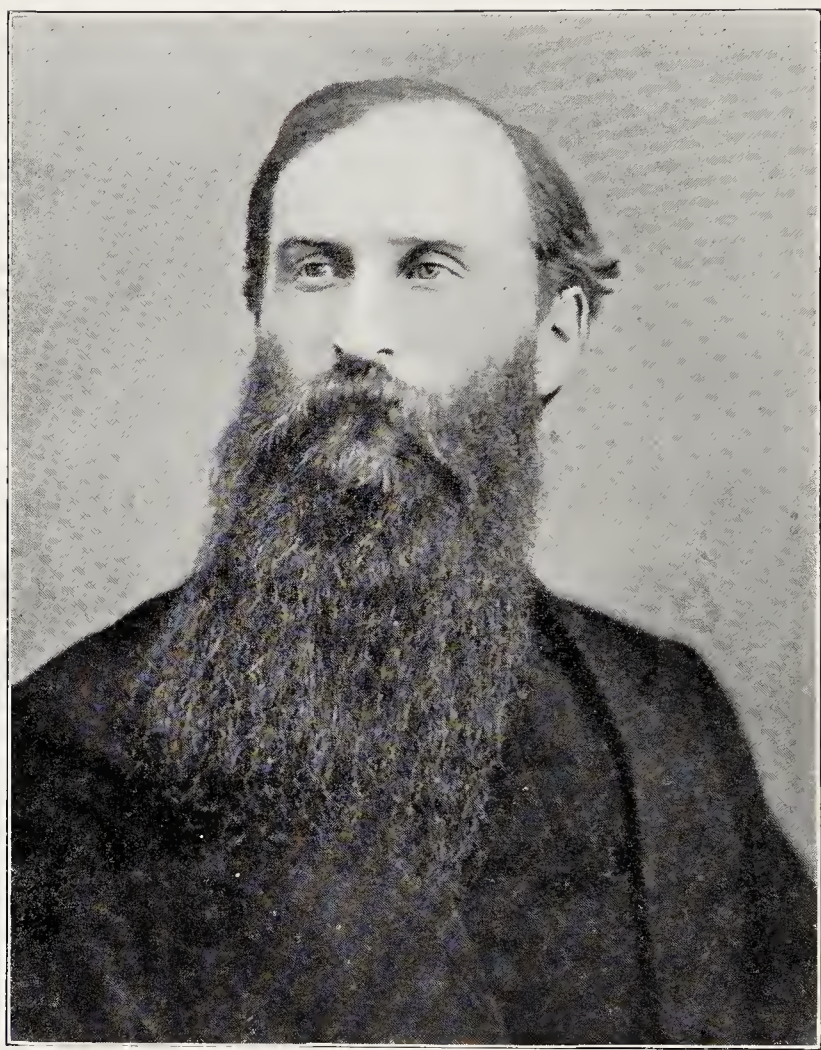
order was one of all the Presbyterian Churches in Canada. This was brought about on the 15th June, 1875, with appropriate ceremonies. On the roll of the Assembly thus created by this Union, there were altogether the names of 623 ministers. At the present time there are upwards of sixty ministers in New Brunswick of the Presbyterian Church, forming a part of the Synod of the Maritime Provinces.*

A few years before the death of Dr. Donald he had the assistance of Rev. Robert Cameron, a Nova Scotian, a young man of much promise, a diligent student and a sincere Christian. After Dr. Donald's death he continued to exercise the office of pastor until June 12th, 1876, when he resigned his charge and went to Scotland, where he was called to a church near Edinburgh and did noble work for his Master, which, however only lasted two years, when he entered into rest, a young man full of the Holy Ghost.

On the Saturday evening prior to the departure of Mr. Cameron and wife, the congregation met in the Kirk for the purpose of bidding him farewell and Godspeed. Luke Stewart, Esq., was called to the chair, when William Girvan, elder, read a very touching address on behalf of the session, trustees and congregation, at the close of which he handed Mr. Cameron a purse of sovereigns, and a mahogany case containing a gold chronometer balance watch, to which was attached an Albert chain and pendant. On the inside of the watch was a suitable inscription. On the locket attached to the pendant of the Albert chain were likenesses in oil of Mr. Cameron and his estimable wife. On the previous Friday evening Mr. Cameron's Bible class to the number of thirty, met at Mr. Girvan's house, where he was staying temporarily and presented him, through Hugh H. McLean, with a beautiful address, accompanied by a pair of very

* Hannay's New Brunswick, p. 408.

handsome gold cuff buttons, marked upon them the reverend gentleman's monogram. Of the elders present on that Saturday evening—six in number—only one, Mr. John H. McRobbie, is living, and of the trustees—eight in number—only two survive, viz., Dr. P. R. Inches and Mr. James Knox.



REV. WILLIAM MITCHELL

CHAPTER XII.

REV. WILLIAM MITCHELL—THE FIRE OF 1877.

The year after the resignation of Mr. Cameron, the congregation extended a call to Rev. William Mitchell, of Montreal. Mr. Mitchell accepted, and was inducted early in 1877, having been introduced to the session on the thirtieth of January. He labored in the congregation until March, 1882—five years. He was of commanding figure and a good preacher and platform man. It was during his ministry that the disastrous fire occurred which laid in ashes the Auld Kirk. In the building of the present beautiful structure Mr. Mitchell was active and always at hand to counsel and advise on points of architecture, of which he had many good ideas. Much of the credit for the beauty as well as the comfort and convenience of the present building is due to him, and his careful supervision of the many details. As an illustration, the roominess of the pews may be pointed out, each pew being two inches wider from back to front, than as originally planned by the architects. This slight alteration made a very great difference in the roominess of the pews. The last that the writer heard of Mr. Mitchell was that he was laboring to good advantage for the cause of the gospel in a southern city in the United States.

Mr. Mitchell attained an astonishing degree of popularity among the general public of the City of St. John, and at the ordinary services, particularly in the evening, it was the usual thing to see even the galleries crowded almost to their capacity.

Two memorial tablets had adorned the walls of the interior of the Kirk for many years, in honor of

the memory of two of the founders. One to William Pagan, a prominent old-time merchant and member of the legislature, and the other to the memory of William Campbell, who had been mayor of St. John at the time the Kirk was built. A third, commemorating the life and labors of Dr. Donald, was placed on the walls on the 6th March, 1873. When the Kirk was burned, in 1877, these tablets were destroyed, as were the oil portraits of Dr. Burns and Dr. Donald, which had hung in the vestry. With the exception of the clock which hung on the front of the gallery in the main body of the church, and which was saved by the efforts of Mr. Alex. A. Watson, a member of the congregation, almost everything belonging to the Kirk was destroyed. Even the church bell was melted, the metal disappearing amid the mass of ashes and debris, only the iron tongue remaining as an evidence of its fate.

From the building of the Kirk until 1837 it was the only Presbyterian place of worship in Saint John, and since that date six others have been established. There were in 1876.

St. John's.....	Rev. James Bennett.
St. David's.....	Rev. Dr. Waters.
Covenanters'.....	Rev. A. McL. Stavelly.
Calvin.....	Rev. Dr. MacIise.
St. Stephen.....	Rev. Dr. Macrae.
Carleton.....	Rev. J. C. Burgess.

In 1876 a Ladies' Sewing Circle was instituted, with a view of making useful and fancy articles and having sales, the proceeds derived from such sales to be applied towards the erection of a new church. Mrs. Alex. Jardine was first president. She was succeeded by Mrs. Lawton, and Mrs. Thomas A. Rankine later held the office.



REPRESENTATIVES OF THE BIBLE SOCIETY

Mrs. R. D. McARTHUR (left), Miss JEAN KNOX (right).

Miss Jean Knox was for years recognized as the representative of the Bible Society in this church, and annually, at great personal inconvenience, made large collections in aid of the funds of that society. She was a sister to Mr. James Knox.*

*Weekly Telegraph, 5th March, 1878,

CHAPTER XIII.

THE RE-BUILDING OF ST. ANDREW'S CHURCH.

St. Andrew's was the first church in the City of St. John after the great fire of the twentieth of June, 1877, to turn the sod for a new building. The Daily Telegraph comments concerning that event in the following words:

"The plans of this church prepared by Messrs. Langley, Langley & Burke, Toronto, have been received by the building committee, and if the other parties engaged in connection with the building only complete their respective parts in as finished and masterly a style as the architects have done theirs, every one will have reason to be satisfied. * * * * * Although the plans were only received yesterday operations on the site of the church have been going on for about three weeks. The level of the lot which was rather low before, has been raised four feet, sewers have been made and water piping laid, and excavations made for foundation walls under the school house." *

In consequence of the lateness of the season it was thought best to build the school-house first, in time for occupation during the winter, leaving the church proper, for which the cut stone could not be prepared in time, for the following year.

The work of re-building was commenced in a most energetic manner, the first meeting of the building committee being held at the office of Hugh H. McLean on Thursday evening, August second, 1877, when the committee was organized, and the minutes of the

* Issue of 13th September, 1877.



JAMES STRATON

congregational meeting of the Thursday previous, July 28th, was read. The following constituted the building committee.

Alexander Jardine, Chairman.
D. J. Schurman, Treasurer.
James Straton, Secretary.

Rev. Wm. Mitchell, *ex officio*.

Luke Stewart.	Matthew Lindsay.
James Macfarlane.	Robert Marshall.
James Knox.	Dr. P. Robertson Inches.
Edward I. Brass.	Robert D. McArthur.
William Rainnie.	Thomas A. Rankin.
John H. McRobbie.	William Logan.
H. B. Jackson.	James Hannay.
W. C. Whittaker.	Dr. John Bennett.

Fortunately this committee proceeded in a most methodical and business-like manner to the fulfillment of the task before them, and the minute book, in the hand-writing of James Straton, the secretary to the committee, is still in the possession of St. Andrew's Church. About thirty-three meetings of the committee were held, and the following is the attendance as shown by the records. It will be remembered that the Chairman, Alexander Jardine, died during the progress of the work, and that the vacancy caused by his demise was filled by the addition to the committee of his son, Alex. C. Jardine. In giving the attendance at committee meetings, the joint attendance of father and son has been stated. The attendance was as follows:

James Straton.....32	Luke Stewart.....16
Matthew Lindsay.....30	James Knox.....16
Dr. P. R. Inches.....28	H. B. Jackson.....16
Rev. W. Mitchell.....26	William Logan.....13
James Hannay.....25	R. D. McArthur.....12

William Rainnie.....24	Robert Marshall.....10
Jas. Macfarlane.....23	Jardines, father and son 10
J. H. McRobbie.....21	D. J. Schurman..... 7
E. I. Brass.....19	W. C. Whittaker..... 5
T. A. Rankine.....18	Rev. Jas. Bennett, D.D 4

As it was necessary to obtain legislative sanction, before proceeding along certain lines of the work, a Bill to be presented to the New Brunswick Legislature was prepared, and was submitted to B. Lester Peters, for a professional opinion.

At this first meeting of the committee, the chairman reported that he had purchased 100,000 of the old bricks from the Victoria Hotel adjoining, at \$6.60 per thousand, for use in the construction of the new church. A note was read from Robert Marshall, suggesting that the site of the old kirk be sold by tender. The records do not state what alternative proposition the committee or Mr. Marshall had in view, but the committee was unanimous in its resolve to rebuild upon the old site. A third of a century has passed since that decision was arrived at, and its wisdom has never been questioned. It would be difficult to select a site to-day, that would be more uniformly convenient for the majority of the congregation than that of the old Kirk. At this meeting it was also determined to call for plans for a building to cost approximately \$40,000, and with a seating capacity for twelve hundred people. Sub-committees were appointed, and the work distributed as much as practicable.

At the meeting held on the 9th of August it was decided to accept the plans of Langley, Langley & Burke, architects of Toronto, and that as the estimated difference in the cost of the building between a front of stone and one of brick was \$2,000, that a stone front building be decided upon.

On the 13th of August the committee appointed



VICTORIA HOTEL, 1877.

to confer with Mr. Langley, reported that he had agreed to furnish plans and specifications and to act as referee in case of disputes, for a commission of 2% upon the cost of the building, which he assured the committee would not exceed the sum of \$40,000. The Daily Telegraph of the 11th of August, 1877, states that "As the congregation is very desirous of having their first service in a church free of debt, the architects are restricted to \$40,000 as the cost." An examination of the last annual financial statement of the church will show a mortgage indebtedness of \$30,000 still outstanding on the 1st of January, 1911, so it will be observed that this hope was not to be gratified.

The very general financial depression in St. John which succeeded the few months of buoyancy after the fire of 1877, was the cause of this sad state of affairs. The members of the congregation, most of whom had been in a most flourishing condition financially, prior to June, 1877, suddenly found themselves obliged to face new problems and new business conditions. The direct loss to the city generally by the fire has been variously estimated, but it may safely be placed at \$25,000,000. To this must be added at least a like amount for consequential loss, due to changed business conditions, the necessity for providing new buildings in which to carry on business as well as the provision of new homes for their families, the loss of time and consequent loss of trade through not being able to fill orders which thus drifted into new channels, and very many features which cannot now be entered upon. The wreck of one or more large business houses would carry down other smaller firms more or less dependent upon the larger houses for financial support and credit, and the system of accommodation paper, which from this date became much more general in St. John than had been previously the

custom, involved much financial loss to firms, even when bankruptcy did not immediately ensue. Some firms struggled along for years under a heavy financial burden, only to be obliged in the end to yield to the inevitable. The very great proportion of the buildings erected in 1877, and the years immediately following, were built largely upon borrowed capital, and most of them, dwellings as well as business houses, were subject to heavy mortgages. In some cases, where the owners of these buildings were unable to meet their interest payments, the properties passed from the original owners, under foreclosure proceedings. A long period of business distress, the severity of which can scarcely now be realized, resulted. In this general business gloom, the congregation of St. Andrew's Church, drawn largely from the ranks of the leading business men of the community, suffered severely, and the buoyant hopes that the church might be opened in 1878, free from debt, was destined not to be realized. The work upon the church proceeded vigorously, however, and the building was in due time completed, although the burden of a mortgage just alluded to, has ever since remained.

On the 20th of August, Mr. William Murdoch was employed to take the levels and grades of the lot, the sewer to be commenced on the following day. At this date it was also reported that the Petition to the Legislature had been approved. On the 30th of August, James Straton, the secretary, reported that he had visited Fredericton in the interests of the Bill. At this meeting the use of artificial stone for the front of the building was suggested by James Hannay, and decided against. On the 3rd of September it was reported that the Bill had passed both houses of the Legislature, practically as drafted. A loan from the estate of Hon. John Robertson or some English capitalist was discussed.

On September 12th, the sketch plans for the new building were submitted and approved, and the secretary reported that application had been made in various directions for a loan, upon the following security, the valuations of which are as stated by that committee.

Lots, St. Andrews Street.....	£ 5,600
Lots, church site.....	2,500
Church, when completed.....	9,000
<hr/>	
Total.....	£17,100

On the 17th of September the committee were informed that tenders had been called for the church and school-house, the plans and specifications to be seen at the residence of E. I. Brass, and to close on the 28th of September at noon. This was ultimately extended to a later date, and on the 1st October, at a meeting held at the residence of Mr. Brass, the following tenders were submitted.

Rainnie & Rudge.....	\$44,000
J. E. & O. L. Giddings.....	63,900
Smith & Carlisle.....	49,931
James McDonald & Co.....	47,000

The tender of Rainnie & Rudge was accepted at \$44,350. It was decided to ask the trustees to borrow the sum of \$30,000 on mortgage. Subscription lists to be opened, all amounts to be made in four payments, semi-annually, on the 1st of May and the 1st of November, 1878, and the 1st of May and the 1st of November, 1879.

Rainnie and Rudge were unable to fulfil the contract, and the work upon the school-house was undertaken by Stirling and Perry and Tibb under the supervision of Messrs. Brass and Rainnie. On

the 18th of January, 1878, it was reported that the school-house was ready for the plasterers. Also that the trustees had borrowed \$30,000 from the trustees of the late Hon. John Robertson, at ten years upon all the property of the corporation.

The committee submitted the following financial report.

Amount paid to date.....	\$11,856 86
Amount unpaid to date.....	923 93
	<hr/>
	\$12,780 79
Estimated balance required to complete the school-house..	2,438 00
	<hr/>
	\$15,218 79

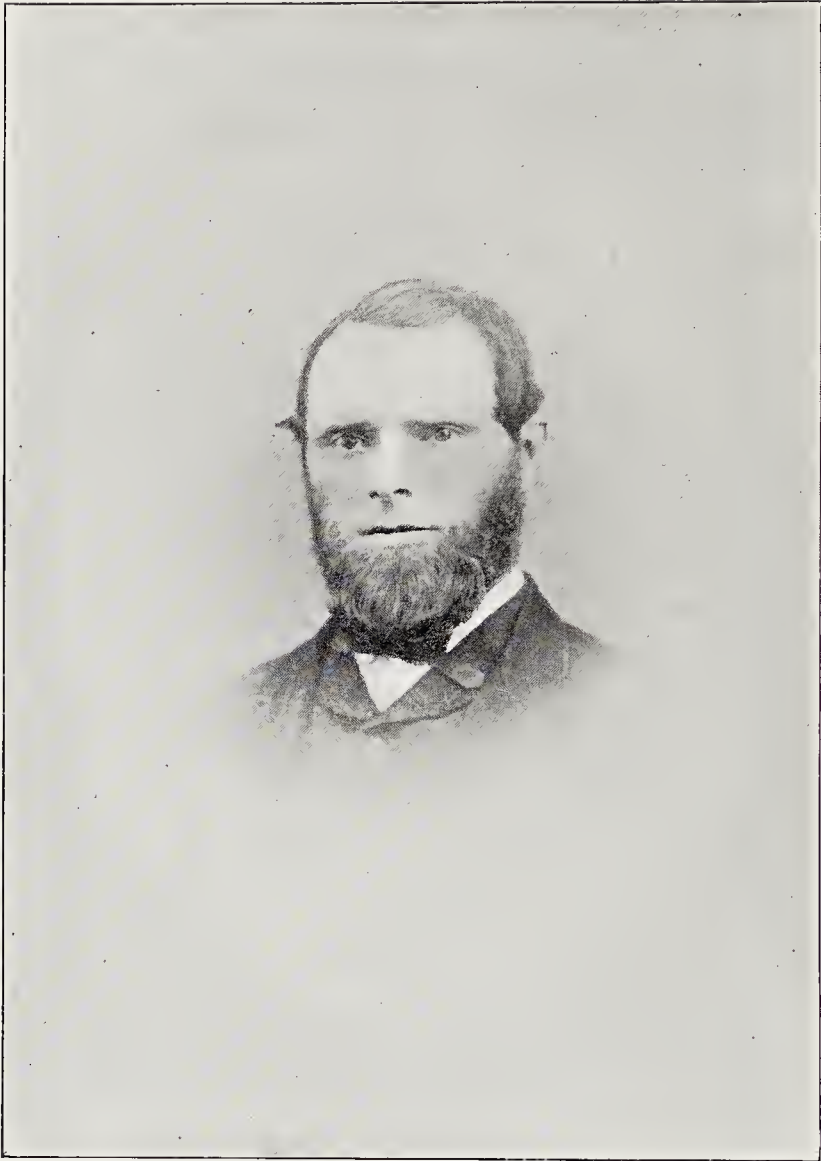
The committee were authorized to call for tenders for the main church building, the secretary reporting that the architects had drawn for \$500 which had been accepted, but that there were complaints that the working plans had not been received, and that he had declined to accept any further drafts at present.

At the meeting held on the 15th of February, 1878, the death of the chairman of the committee, Alexander Jardine, Esquire, was reported, and Robert Marshall, James Hannay and James Straton were appointed a committee to prepare a suitable resolution. The name of A. C. Jardine was added to the committee. On the 16th of February, the Rev. Mr. Mitchell reported subscriptions,

Cash.....	\$15,130
Bell, clock, Fount and Bible.....	1,000
	<hr/>
	\$16,130



ALEXANDER JARDINE



MATTHEW LINDSAY

An offer from Sterling & Emery to complete the church, except sewerage, for the sum of \$38,000, was accepted, the work to be completed by the first of October, 1878. It was reported that a lot on Horsfield Street had been bought by the late Alex. Jardine for the church, and Robert Marshall thought that this lot should be taken off the hands of the estate. A. C. Jardine, proposed for membership on this committee in place of his father, had been spoken to and had declined to serve.

Matthew Lindsay was appointed chairman both of the building and sub-committee. It was proposed that Rev. Mr. Mitchell should go to Great Britain to solicit subscriptions towards the completion of the church. A committee was appointed to take action along these lines. For the proposal, Messrs. Marshall, Hannay, Macfarlane, Schurman, McArthur and Brass, against Messrs. Lindsay, Inches, McRobbie and Rankine. Mr. Mitchell and Mr. Jackson did not vote.

The next meeting of the committee, which took place on the 25th of April, was held in the lecture-room of the church, when it was reported that leave of absence to Mr. Mitchell had been concurred in by the Session, that the subscription list had reached \$19,000, and might reach \$23,000. The collection of subscriptions was discussed, and in consequence of some differences of opinion, the chairman, Matthew Lindsay, resigned. The meeting refused to accept his resignation, James Macfarlane offered an explanation which seemed to be satisfactory to everybody, and the chairman agreed to remain. It was decided that the pastor should have a lease of the lot on Horsfield Street, the committee paying one year's rent. The organ committee, R. D. McArthur, J. H. McRobbie and M. Lindsay, reported having purchased an organ from Hook & Hastings of Boston,

for \$3,000 on easy terms. A vote of thanks was passed to Rev. Mr. Mitchell and William Rainnie for soliciting subscriptions, as well as to Hugh H. McLean for the use of his office in which to hold the meetings of the committee.

A period of nearly three months elapsed before the committee were again called together, upon which occasion a letter was read from the pastor, then in England, stating that if his canvas was to be successful, he would require more time, and upon resolution it was determined to leave the date of his return entirely to his own discretion.

The date which appears in the stone-work upon the front of the church, and which seems to have aroused the ire of J. W. Lawrence, was brought to the attention of the meeting held on the 6th of September, when the foreman of the stone-cutters appeared and submitted a design, having the inscription "1783 — St. Andrew's Church — 1878," which it was proposed to cut in the stone-work, whereupon it was "agreed that the proper date of Grant be ascertained, and name of Church and different dates be put on front of church."

On the 16th of September, the work of construction had so far advanced that the committee discussed the matter of the heating of the church and the stained glass windows. Rev. Mr. Mitchell reported having collected "on the other side," "including policy on Lewis Rivers' life," * £730, less his expenses £132, net about £600, and also produced a handsome silver trowel, "gift of Samuel Dickson, Cornhill, London, to Trustees of the Church." On motion, the thanks of the committee were accordingly tendered to Rev. Mr. Mitchell. At this meeting also, the Rev. Mr. Mitchell, M. Lindsay, E. I. Brass, William Rainnie, were appointed a committee with reference to a memorial stone. This is the stone which is now

*This Policy was for £1,000, and was afterwards paid to St. Andrew's Church.



WILLIAM RAINNIE

beneath the reading desk in the church, and which was laid with appropriate ceremony, upon the completion of the work.

One week later, on October 11th, another meeting of the committee was held, at which some important changes in the new building were decided upon. The width of the pews was changed from two feet four inches and two feet seven inches, to three feet two inches. This change was made upon the advice of the pastor, and the result has been to make St. Andrew's Church probably the most comfortable and roomy in the city of St. John. Instead of a single floor it was also decided to lay a double floor, having a layer of felt between the two floorings. This change was probably made upon the advice of Mr. Brass, who was one of the most conscientious, painstaking and honest builders that ever lived, in St. John. The good state of preservation in which the building remains today, in spite of the severe climatic conditions encountered, is a monument to the careful supervision of Mr. Brass. At this meeting also, an agreement was arrived at with the firm of Spence, of Montreal, for the stained glass windows, for the sum of \$1,420, with an additional \$100 for placing the glass in position, and including two ventilators, one in either of the two side windows above the gallery. The gas-lighting, the coloring for the inner walls, the cushions and racks for the pews were also dealt with upon this occasion.

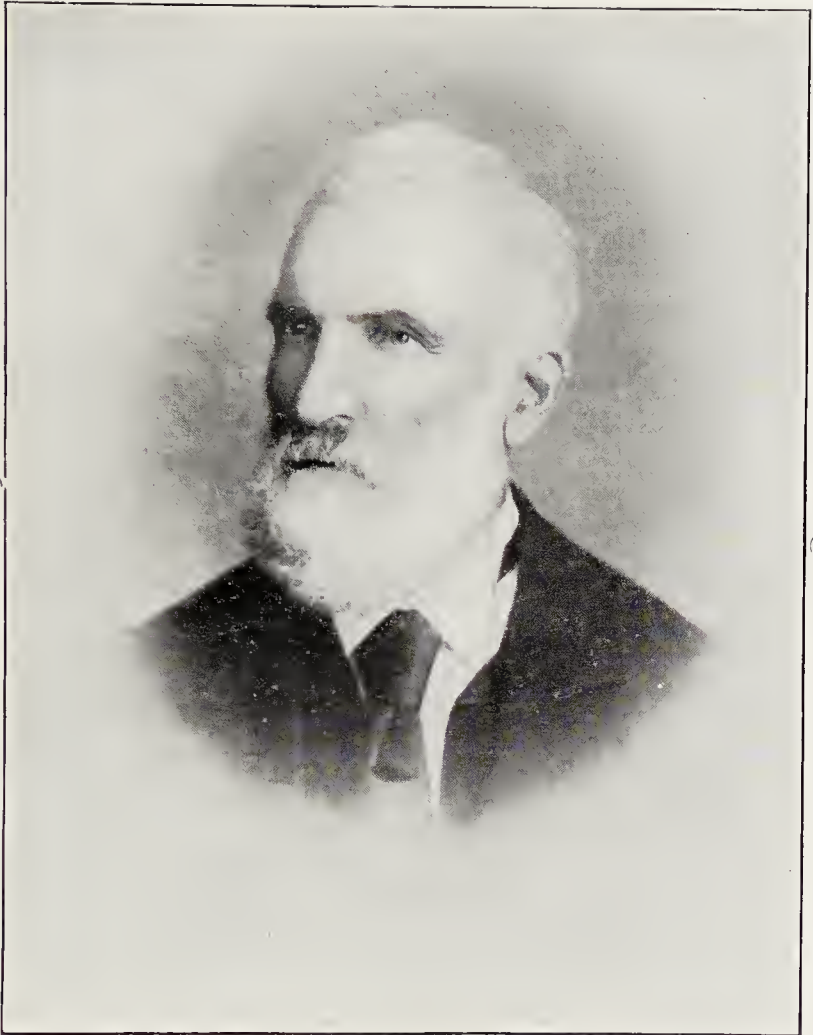
By the 15th of January, 1879, still further progress towards the completion of the building had been made, but the vane surmounting the spire had been bent by the force of a heavy gale, and it was decided to have this repaired and strengthened at once. Rev. Mr. Mitchell, who appears to have been particularly energetic and successful in the matter of securing subscriptions towards the building fund,

was appointed a committee, with power to add, in furtherance of this branch of the work.

On the 21st of January the finance committee reported, and were granted more time. The numbering of the pews was dealt with. It was reported that the organ had arrived, and the money to pay the duty thereon was to be handed to Mr. McArthur. The question of the disposition of the pews was discussed, but not finally dealt with.

We now come to the period when the matter of an historical sketch of the church to be placed under the memorial stone, was discussed, and a committee was appointed to prepare such a sketch, namely: Rev. Mr. Mitchell, James Macfarlane, Luke Stewart, James Hannay, and James Straton. The promise of the gift of a communion table and chair by R. D. McArthur was announced at this meeting, and a committee appointed to arrange for a memorial stone, and also for an appropriate programme upon the occasion when this should be placed. The organ committee, with Mr. Brass, were requested to arrange seats for the choir. It was decided that the pews should be rented from year to year, the choice of same to be disposed of by auction at 7.30 p. m. on the 18th of March.

The work upon the new church was by this date nearly completed, for on the 1st of April, 1879, all committees were asked to report all liabilities incurred and outstanding, the bill for the heating plant was ordered to be paid, two notes to E. & G. G. Hook & Hastings, one at twelve months and one at eighteen months, both dated 12th of February for \$916.67 each, the balance due upon the organ, were handed to R. D. McArthur, chairman of the organ committee with a request that he forward same. These notes were made payable at the National Rockland Bank, Boston, and were signed



JAMES MACFARLANE

by the chairman of the Board of Trustees of St. Andrew's Church, and were endorsed by the following members of the committee:

M. Lindsay,	E. I. Brass,
T. A. Rankine,	P. R. Inches,
R. D. McArthur,	William Logan.

On the 2nd of June, 1879, in less than two years from the date at which the Auld Kirk had been destroyed by fire, the new building had been erected, practically as it now stands, with stained glass windows, tower and spire, pipe organ, and complete in all departments. The difficulties encountered were almost insuperable, and this committee, nearly all of whom have now passed away, are deserving of some suitable memorial at the hands of the congregation of St. Andrew's Church. In other churches built in this city at the same time and under similar difficulties, part of the work is not even yet completed in accordance with the original design.* In still other instances work has been found defective, necessitating the reconstruction or renewal of the spire or some other portion of the building. In St. Andrew's Church, however, the building remains as completed, a monument to integrity, industry, energy and executive and financial ability.

On the 5th of April, 1878, the portion of the building containing the school and lecture rooms had been completed and a formal opening took place in the evening. Fully seven hundred persons were present and a bountiful repast for all comers was spread in the lecture room. The tall and bearded figure of the genial pastor might be observed welcoming all who entered the doors. At eight o'clock all

* In two cases at least the tower and spire are as yet incomplete, in some buildings a cheap grade of colored glass was utilized as a temporary expedient to save money, sometimes the use of artificial stone was resorted to.

present adjourned to the Sunday School room above and the chair was taken by Mr. William Girvan, one of the older members of the congregation, who was for many years cashier of the Bank of New Brunswick. Upon the platform were seated with the pastor, Rev. Doctors Bennett, Waters and MacIse, and Rev. Messrs. Chappell, Burgess, Macrae and Carey, with James Hannay and W. C. Whittaker.

The proceedings commenced with the reading of the Psalm cxxxii. Following a prayer by the pastor, came the opening address by the chairman, followed by other addresses by Messrs. Burgess, Bennett and Chappell, all of whom extended their congratulations to the congregation of St. Andrew's Church for the energy displayed in pushing forward the work upon the new edifice.

James Hannay followed, making reference to a movement which had been quietly taking form in the early part of 1877 for the erection of a new church in place of the old building which had so woven itself into the lives of the members of the congregation that even those who inclined to feelings of veneration could have looked upon its demolition without regret.

"No congregation in St. John was more heavily stricken by the great fire than that of St. Andrew's Church. Eighty of our families lost their homes, five of the congregation lost their lives in the flames, all lost property and the means of all were to a greater or less degree affected by the disaster. Yet this congregation never for a moment hesitated as to its duty. While the ashes of our homes were yet warm our people were called together to devise ways and means for maintaining the services of the church. Two congregational meetings were held to make arrangements for the erection of a new

church edifice, and at the last of these a committee of nine members of the congregation was appointed to act in conjunction with the trustees as a building committee. To this committee was given the most ample powers, in fact there was only one stipulation which the congregation insisted on with regard to the new church, and that was that the school room should not be in the basement. Some time, but not too much, was expended in the obtaining of suitable plans from competent architects, but finally the plan was decided upon which is now being carried out, of which as much is completed as you now see.

“The building committee felt that in erecting this church, they had a duty to fulfill both to the congregation and to the city at large. Therefore they adopted a plan of a church which will answer the requirements of the future, as well as of the present. I trust that it is not improper for me to say that in the work of perfecting the plans of this church and arranging for its erection, the building committee has acted with a single eye to the welfare of the congregation. I may add that it has been a most harmonious body, and that while not without those differences of opinion among its members which are the results of individual tastes, no important step has been taken to which every member of the committee did not consent. The only cause for sorrow that we have had as a committee since our work commenced has been the loss of our chairman, the late Mr. Alexander Jardine, whose sudden death has been a great grief to us all. The interest which he took in the work was so great that it would be well could he but have lived to see the completion of the new church. But it was otherwise ordered, even the privilege of seeing this portion of it finished was denied him.”

Dr. Waters, pastor of St. David's Church, followed,

and after extending his congratulations to the members of the congregation, he mentioned the fact that St. Andrew's and St. David's were the only two Presbyterian churches that had been destroyed, and expressed satisfaction that they had been able to replace them with such solid and substantial structures as were now planned for. Dr. Waters reminded his hearers that the new St. John would be fairer and have a better style of architecture than the old. "The true church, however, is not a stately church, nor a lofty church with a high tower, but one composed of living men and women, real and true followers of the Lord Jesus Christ, not merely nominal Christians, but determined to spread abroad the Gospel. A working church, an earnest church, does not remain satisfied with the mere building of an edifice. It must be doing the Master's work not by the minister alone, nor by the elders alone, nor by the trustees alone, but they must be united. There must be, too, a thorough unity of purpose, bound altogether by love. The church must be a liberal, a giving church."

Dr. Waters was followed by Mr. Matthew Lindsay, the superintendent of the Sabbath School, who said:

"I presume that I have been called upon because of my connection with the Sabbath School, and because as superintendent elect, I may represent that interest. Teachers and children will be glad to meet here again. I recall the Sabbath School of St. Andrew's Church for twenty years, but my more immediate connection with it began some fifteen years since, when Mr. Girvan was the superintendent. The superintendent gets a closer view of the inner life of the people than any other person connected with the church, save its pastor. I have been

intimately connected with church work for twenty years, and remember many scenes within it. I have to regret that the Sabbath School lost everything by the fire. Their organ was taken into the street by a friend who was afterwards burned in his own house,* but books, catechisms and furnishings were all lost to the amount of \$600, and I ask you to aid us in the matter. I should be pleased if you entirely replaced our loss."

Dr. Donald Macrae, pastor of St. Stephen's Church said:

"I offer you my congratulations upon your entrance to this beautiful room, and I offer as proof of my sincerity the effort which I have made to get here tonight. My own church was not a sufferer by the prodigious fire, but we all claim to be connected with St. Andrew's. I think the history of old St. Andrew's Church is venerable, but unlike the many ancestors described by John Bright as having comprised the whole of their life work in coming over with William the Conqueror, it has a present as well as a past. St. Andrew's is not ashamed of the sisters and daughters that have sprung from her, as swarms from the parent hive. They have strengthened her by leaving, and are still proud of the old mother. I am proud of the motto, too, of the church of my fathers, never more appropriately used than on the present occasion, *nec tamen consumebatur*, not yet consumed. The old Roman found his city brick and left it marble; your church was wood, you leave it stone. This gate of the temple is fine, the temple itself will be worthily beautiful when constructed. May your pastor never lose the prayers of his congregation and be abundantly prosperous in his ministrations."

* Mr. Joseph Bell, who was burned to death in his own house, corner of Duke and Canterbury Streets, His body was totally consumed, no portion of his remains ever having been recovered.

Dr. Maclise, of Calvin Presbyterian Church, followed, and said:

"The circumstances of this meeting are peculiarly happy; not long since you were overwhelmed with sadness at the loss of your church, but it was better that that good old memorial of old times should have gone up like Elijah, than to have been pulled down in pieces and burned in stoves all over the city. If this is only the addendum of the building, what will it be when completed? St. Andrew's Church did not burn, it was only the building. The congregation are still united. I congratulate you on your prospect of being free from debt, which is not an easy thing to pay off sometimes. Little more than a year ago I addressed this congregation and gave them the best advice I could. It was on the induction of the pastor. I exhorted them to support him in every way and I am glad to see that they have done so, in a most wonderful manner. I congratulate St. Andrew's Church on their enterprise and hope that they will go on and do great work in our common good."

Rev. G. M. Carey was the last of the visiting clergymen to address the gathering on this occasion:

"I am in sympathy with the Scotch divine of whom I have heard, who used to say that he always wished to be brought in at the end, as he was great at the benediction. I am glad I am at the end, as the burden of the work is always at the beginning, but in consequence of preparatory communion service I could not get in earlier. I should like very much to take the motto from you. I agree in the sentiment that will not burn, our families, our homes, our faith in that which is across the pond, that which cannot burn. I remember the first time that I preached in St. Andrew's Church, in the time of the late Rev.

Dr. Donald, one very much respected gentleman of the congregation asked who I was, and on being informed of my nationality and denomination, raised his hands in holy horror, but now things are changed; we are living in a state of unity and fellowship which did not then exist. I was always sorry before the fire to see the Victoria Hotel looking down on your church, but now I am certain that your church will look down on any erection which may be built next you. I like good neighbours; for eleven years I have been near St. Andrew's Church, and have always liked my Presbyterian brethren (turning to the ministers). I embrace you all, notwithstanding my love for the "water." I preached for Dr. Waters the Sunday before the fire, and that gentleman a few weeks ago on the occasion of opening my new school-room, acted in my stead, I having been detained in Nova Scotia, and I do not know if ever I shall be able to repay the debt I owe him. I trust that St. Andrew's Church will take a deeper hold on the feelings of the people. I am glad to say we saved our communion service which had been used only once, as well as our bell. Let us cherish the memories of the past; they build us up and bind us together to the glory of God and the good of our common Christianity."

The pastor of the church, Rev. William Mitchell, was the concluding speaker of the evening, and said:

"My experience amongst you has not been very lengthy, but I must say that I never spent a more pleasant evening in my life than I have to-night. It has been said that there is no joy so joyous but what there is some sorrow, and we cannot recall the past without thinking of old faces which are not present to-night.

"Old faces look upon us,
Old forms go trooping past."

but whilst there are some whom we should have liked to have had with us to-night we trust that they have gone to that temple, not made with hands, eternal in the heavens. One of the elements of my happiness is that I have no speech to make, in fact I dare not make one at this late hour. Indeed, the thoughts of all our hearts have been so well interpreted already that such a duty on my part is superfluous. I am pleased at the gathering to-night, and with the splendid speeches of my brethren. I have been intensely interested in the success of this enterprise to which we have put our hands, and have not been altogether wanting in the faith and energy necessary to sustain the duties and anxieties of the past months. The motto which has been spoken of was a happy thought, originating not with me, but with Mr. James Hannay, the president of the Young Men's Association of St. Andrew's Church, and which for the occasion we may freely translate as "stricken with fire but not consumed." I am glad to be able to say that the collection this evening has reached the handsome sum of \$183. On behalf of the congregation I beg most heartily to thank the ladies who have so kindly furnished the lunch, the gentlemen who have addressed you, and the choir for their music."

The choir then sang the anthem, "Jerusalem my Glorious Home," followed by the long metre doxology, and the meeting closed, Dr. Waters pronouncing the benediction.

During the evening several musical numbers were rendered, under the direction of Herr Maximilian Marcus Sterne.



ST. ANDREW'S CHURCH, 1878

CHAPTER XIV.

THE DEDICATION. TERMINATION OF THE PASTORATE
OF REV. WM. MITCHELL. FINANCIAL POSITION
IN 1882. CALL TO REV. THOMAS G. SMITH, D. D.

Immense audiences assembled at the several diets of worship, and there was a great manifestation of interest, when, on the 16th of March, 1879, the new St. Andrew's Church was opened for public worship for the first time. Three services were held at the respective hours of 11 a. m., 3 p. m. and 7 p. m. The church building was by this time fully finished and furnished in every part, and the appearance which it presented was one of extreme beauty.

The service at 11 a. m. was attended by a congregation numbering some thirteen hundred persons, filling every available seat in the building, and was commenced by the singing of the Doxology. Then followed a brief prayer by the Rev. William Mitchell, the pastor. This was a most impressive and beautiful invocation to the Most High for His blessing upon the church that was about to be dedicated to His service. The one hundred and twenty-second Psalm was sung, after which Mr. Mitchell read the sixth chapter of the second book of Chronicles, the Rev. Dr. Burns of Halifax, N. S., following in prayer. Another portion of scripture was read by the pastor, the one hundred and second Psalm sung, and followed in turn by the offering of the Lord's Prayer.

Dr. Burns chose as his text, Daniel ii, verse thirty-four, and the last clause of verse thirty-five:—"Thou sawest till a stone was cut out without hands, which smote the image upon his feet that were of iron and

clay, and brake them to pieces. And the stone that smote the image became a great mountain and filled the whole earth."

"In dreams and visions of the night," said the preacher, "when deep sleep falleth upon men, there rose before the view of the mighty Nebuchadnezzar the colossal figure of a man. It portrayed the great world-power in its totality. In that mammoth image the royal slumberer had shown to him all the kingdoms of the world and the glory of them in a moment of time. First, the Babylonian Empire, reaching through Egypt, Phoenicia and Palestine—to the ends of the earth, as then recognized—and because of its vast wealth and varied resources fittingly symbolized by the head of gold. The breast was Cyrus, the two arms were Media and Persia, which united in him. The Medo-Persian Empire was of silver, being inferior in opulence and splendor to its predecessor. The belly and thighs of brass represented the Graeco-Macedonian Empire under Alexander the First, including also Syria and Egypt; which formed the two chief of the divisions into which it was afterwards broken up. Then followed the Roman Empire, under the symbol of iron, indicating that while not equal to the others in luxury and splendor, it was superior in strength, solidity and endurance. The ten toes of the two feet typify most exactly the ten kingdoms. The two legs represent, according to some, the eastern and western divisions of the Roman Empire; according to others, the secular and ecclesiastical powers, into which the Roman Empire, after its decline and fall, was divided.

"The king next sees a little stone cut out of a mountain by an invisible agency, without the intervention of human hands. This small stone, he sees, gathering as it goes, smiting against the great image, reducing it to powder, and scattering it to the four

winds of heaven like chaff of the summer threshing floor. Finally the stone's bulk is so mightily increased that it becomes a great mountain and fills the whole earth.

"Our theme is thus the Kingdom of Christ in the five features here sketched, and as this church has been erected for the furtherance of this kingdom, the subject cannot be unsuitable for the dedication service.

"The kingdom of Christ is insignificant in its outward aspect. It is a stone—a little stone. It was thus with its Founder. One of the most familiar figures of Him was a stone. Jacob spoke of Him as the 'Shepherd, the stone of Israel'—as the one stone—on which would be 'seven eyes'—for though unnoticed at first He would become the 'observed of all observers.' David sang of Him as the 'stone rejected of the builders that was to become the head-stone of the corner.' Isaiah describes Him as the 'tried stone.' Nor can we forget his own solemn statement, 'Whoever shall fall upon this stone shall be broken, but on whomsoever it shall fall, it shall grind him to powder.' There was nothing in His earthly origin and surroundings to attract—

'No earthly beauty shone on Him,
To draw the carnal eye.'

"A tiny babe in a manger cradle; a hard-working mechanic at the carpenter's bench; a condemned malefactor on the cruel cross was He. Strange that the kingdom in its present and previous forms should have been represented in its rise by the helplessness of infancy. The babe in its bed of hay in the stable at Bethlehem; the other babe in its bulrush ark on the sedgy banks of the Nile; yet there was the hiding of their power.

“The course of the kingdom’s Founder all through had ‘no outward pomp.’ He had none of the glittering paraphernalia that deck out the kings of the earth. He takes up little children in His arms. He scatters benedictions among the poor. He receiveth sinners and eateth with them. He beckons to and blesses a blind beggar. He lets a love glance drop on the widow’s mites. He girds himself with a towel and washes his disciples’ feet. He rides on a little pony borrowed for His use. His associates in building up and pushing forward the kingdom He founded were not selected from the mighty and noble. He chose the poor of this world. Himself the reputed son of a carpenter. He called to His service fishermen, tax-gatherers, and such like—those counted the filth of the world and the off-scouring of all things. When the Magi came on their mission they found not a ripple raised on the surface of Jewish society, and looks of vacant astonishment met their eager enquiry: —‘Where is he that was born King of the Jews?’ Thus from the beginning, ‘The kingdom cometh not by observation.’ It had not the imposing adjuncts—the adventitious attractions which belong to the kingdoms of this world. His countrymen expected it otherwise. Hence when He came to His own they received Him not, and His disciples clung to the last to the favorite notion that He would restore the kingdom to Israel—in more than its pristine grandeur. Anti-Christ has carried out this notion to the full. How opposite the appearance of things in Rome now from that presented in Jerusalem then! The elements of earthly pomp, the emblems of worldly power become not the kingdom of Him who made Himself of no importance. He designed His kingdom to be a stone, a little stone that would gradually increase in size until it became a great mountain; to be a seed—a mustard seed that would imperceptibly

sprout and spread till it became a great tree beneath whose over-arching branches all peoples might gather.

"The kingdom of Christ is spiritual in its nature. It is a stone cut out of the mountain without hands. Their rise and progress were associated with the battle of the warrior and garments rolled in blood. Hands of mighty men long stayed from working by the paralysing of Him who was at once the terror of kings and the king of terrors, had laid their foundations and also finished them. But this kingdom was founded and fostered by the head and heart and hands of Him who is invisible. The spiritual was to resemble the material temple in this that no shout of busy workmen nor sound of clanging masonry was to be heard in the neighborhood. In hushed stillness the work was to go on. 'Neither hammer nor axe nor tool of iron must be heard while it was building. Slowly, secretly, silently, it must grow as do the trees of the forest.'

'Nor workman's steel nor ponderous axes rung.
Like some tall palm, the noiseless fabric sprung.'

"Thus does He build the temple of the Lord, who is to bear the glory. Amid the wars and rumors of wars that make earth an Aceldama, amid the clashing din of civil and ecclesiastical strife, the house not made with hands goes up. Quietly it swells from the vale below. Soon it will pierce the sky, and the top-stone be brought forth with shouting of 'Grace, grace unto it.'

"Not by might nor power is the work accomplished, but by my Spirit, saith the Lord of Hosts, and they who are honored to participate as workers, if they be of those who have a mind to work, will be foremost to say, 'Not unto us, not unto us, but unto Thy name be the glory ascribed.' The kingdoms of this world

are established and sustained by martial force and material resources, but 'My kingdom,' saith the Prince of Peace, 'is not of this world.' His throne rests not on a pyramid of human wills, but in each meek and lowly mind. 'I dwell in the high and holy place with the man who is humble.' The kingdom of God is within you. The heart is His house.

'His throne He hath established here,
Here fixed His loved abode.'

"In whom also ye are builded together for an habitation of God through the Spirit.' A stone cut without hands, furnished a weapon that dealt a death-blow to the ritualism that is becoming so common in the Church. Human hands are so naked now in the arrangements of the Church, that there is an increasing tendency to ignore the Divine. Let it never be forgotten then, the elements that enter the composition of the kingdom, and mark the character of the subjects are all spiritual, for 'the kingdom of God is not meat and drink,' nor anything outward and ceremonial, but righteousness and peace and joy in the Holy Ghost. The kingdom consists not in worshipping in this mountain or the other, after this model or other, it is not made of copes and tippets, of chasubles and stoles, of censors and candles, or wooden dolls and clerical odors, of old wives fables and any amount of man millinery. How much is now in the Church that is 'cut out with hands?' The sensuous worship, so common in certain quarters is all of this kind. How much of ritualistic rubbish has got piled up within the Church! When the Lord, whom the faithful worshippers seek, suddenly comes to His Temple, He will peremptorily say 'Take these things hence.' Would that all, even now, rising to the measure of perfect manhood in Christ, and ridding

themselves of such foolish entanglements, would say with the Apostle who testified most strongly against going back to such weak and beggarly elements, 'When I was a child I spake as a child, I understood as a child, but when I became a man I put away childish things.'

"I notice, thirdly, that the kingdom of Christ is victorious in its achievements of the stone cut out of the mountain without hands. We are told that 'it smote the image upon its feet that were of iron and clay, and brake them all to pieces.' This is, in another form, the barley cake tumbling into the camp of Midian and routing the enemy; or the ram's horns' blasts making the walls of Jehrico fall flat, or the stripling David stretching the vaunting Goliath on the plain, or worn Jacob threshing the mountains and beating them small. It is our glorious leader facing the mountain, and flinging out defiant challenge, 'Who art thou, O great mountain, before Zerubbabel, thou shalt become a plain.' It is faith, mighty faith, lying on the flat bare promise of God and catching inspiration therefrom to grasp the mountain and hurl it into the death of the sea.

"The 'little stone' rolls up against the great image till it totters to its fall. He did so when first it started on its career of triumph. He came against Pagan idolatry and academic doubt; against Pharasaic bigotry and Sadducean scepticism, and none of them could resist the onset, Need I recall the ancient victories of the cross? Need I recount the marvellous march of that little band whose captain expired in ignominy and agony on the accursed tree—from Calvary and Olivet to the uttermost parts of the earth. It was a march from victory to victory. The Cross the weapon of their warfare, the winner of their battles. 'By this sign they conquered' a sign to most of defeat and disgrace. Into many lands the

greater than Caesar came. 'He came—He saw—He conquered.' From the fields of their bloodless contests, His, at first few and feeble, returned, with the shout of triumph upon their lips. 'Now thanks be unto God, who always causeth us to triumph in Christ and maketh known the savour of His knowledge by us in every place.' The victories of the past foreshadow those that are to come. Idolatry may rear its golden head. Mahometan imposture and Jewish unbelief may display, in inferior style, their silvery sheen. Infidelity, glorying in its shame, may present its brazen attractions, and Rome Papal try to rival Rome Pagan with its boasted system of cast iron, and its modern admixtures; but not one of them is a match for the 'little stone.'

"Amid the pardonable congratulations which are being exchanged to-day on the 'strength and beauty' that are in this sanctuary, let us not forget what, in the earlier portion of our discourse, was sought to be illustrated, namely—that the Kingdom is spiritual, that the stone was cut out of the mountain 'without hands.' Let us learn from this in what consisteth the distinguishing glory of the Church. Not the material temple, however gorgeous, but the indwelling and oversight of the temple's Lord. In heaven is no temple, yet it is all temple because He is there. In this place, too, there is 'One greater than the temple.' The distinctive dignity of the kingdom is to be found, not in architectural adornments, or in the charms of painting and music, in the multiplication of rites, or the ridiculous display of frivolous antics and fantastic dresses. The glory from the Lord whom the humble worshiper seeks, suddenly comes to His temple and fulfils His promise, 'I will glorify the house of My glory.' The kingdom is not meat and drink. The true church is cut out without hands. Jerusalem is from above. It cometh down

out of Heaven from my God. Before the Lord, the living and the true, came to His temple, it was little better than a mammoth mausoleum. Death reigned in those sacred courts. Those imposing rites and gorgeous robes could but ill conceal the features and the form of true religion's corpse. The superstition of the Pharisees, the rationalism of the Saducees, mysticism of the Essenes, the political finesse of the Herodians, the godlessness of the masses, formed but different phases of the prevalent death. Thus is it with every church where the stone is cut with hands. Is not the flagstone on the arch, the memorial stone in the building, with the motto gleaming from its solid and shining surface, 'Other foundation can no man lay than that is laid, which is Jesus Christ.' Other things may be important in their place, but they must be secondary and subordinate, on either side. When the tabernacle of God is with men, this gracious presence invests the humblest barn, or barren moorland and bleak sea-shore, with a glory to which many a cathedral, with its long-drawn aisles and fretted arches, and frescoed ornaments and dim religious light is a stranger. 'The Church's one foundation is Jesus Christ our Lord.' 'Jesus in the midst,' is the Church's crowning ornament. He seeketh such to worship Him as do so, not formally, but in spirit; not feignedly, but in truth; and without this the measured tramp, the musical chant, the punctillious adherence to every jot and tittle of the most elaborate rubric, will be but the bodily service that profiteth little, the prelude to services of a different kind that accompany the funeral obsequies of lost souls.

"We claim an honorable ecclesiastical ancestry. We inherit martyr memories. Our fathers, where are they, and who? Scots, worthies—a cloud of witnesses—of the Naphtali stock—for with great

wrestlings did they wrestle. There is many a moss-covered stone—there's many a blood-dyed hillock—in that dear old land, which form the mute though meet memorials of their trials and triumphs. Catch the mantle, imbibe the spirit of those heroes and heroines of the covenant of whom the world was not worthy, who lived unknown till persecution dragged them into fame and chased them up to Heaven. Barter not away for any price, principles which have made so many lives sublime and so many deaths glorious. Be bent on transmitting to your latest posterity those priceless privileges which you now enjoy—which were wrung far, far from the reluctant grasp of crowned and mitred tyranny. Be worthy sons of such worthy sires—who, for the crown rights of the King and the immunities of the kingdom, counted not their lives dear unto them—overcoming by the blood of the Lamb and by the word of His testimony. We have not yet resisted unto blood, nor are you likely to be called on to do so. But when with them it was blood, we shall surely not be sparing of our money.

“Brethren beloved, forget not on this day of sacred festivity, your relations to the stone. You must either build upon it or be broken by it. I trust its progress amongst you will receive a fresh impetus from this new era in your history. You have not offered unto the Lord that which cost you nothing. Liberal souls among you have devised liberal things. Continue to do so and by liberal things you will stand. May peace ever be within these walls and prosperity within this spiritual palace. Here may the gospel ever be preached in its purity and power! Here may ordinances ever be dispensed in all the solemn simplicity of their primitive original! Here may there ever sound out the word of the Lord with no uncertain sound from pastor and people! May

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this pulpit and these pews ever exemplify the communion of saints. May they illustrate till these walls crumble and the top-stone of a grander edifice be brought forth with shoutings—the one Lord the object of worship; the one faith the subject of worship; and as worship's climax and consummation the one God and Father of all who is above all and through all and in all, and the one Lord Jesus Christ, the tried stone, the precious corner stone, the sure foundation, the glory of Whose kingdom shall yet reach unto Heaven and fill the whole earth. Let us seek to do our part in the accomplishment of this glorious result. Let us labor and pray and give, that the stone may not slacken its progress but roll on, in its might and majesty, breaking down and gathering up till it becomes a great mountain. It is our interest as well as duty to be associated with those who would help it forward all the more, that His Kingdom is an everlasting Kingdom and His dominion one that shall not be destroyed.

“Babylon, Persia, Greece, Rome, where are they now? Gone—never to return. But it shall stand forever. If you be enrolled in the Everlasting Kingdom of our Lord Jesus Christ, you will never be ‘linked with a lost cause,’ but associated with an enterprise immortal as its Founder, and bearers of a name that is above every name.

“Nebuchadnezzar, Cyrus, Alexander, Caesar, where are they? Their memory and their name is gone, but His name shall endure forever. His name shall be continued as long as the sun.

O, where are kings and empires now,
Of old that went and came?
But, Lord, Thy Church is praying yet,
A thousand years the same.

We mark her goodly battlements,
 And her foundations strong;
 We hear within the solemn voice
 Of her unending song.

For, not like kingdoms of the world,
 Thy holy Church, O God!
 Though earthquake shocks are threatening her,
 And tempests are abroad.

Unshaken as the eternal hills,
 Immovable she stands,
 A mountain that shall fill the earth,
 A house not made with hands.

“Now blessed be the Lord God, the God of Israel, who only doeth wondrous things—and blessed be His glorious name forever, and let the whole earth be filled with His glory. Amen and Amen.”

At the service held in the afternoon the church was again filled to its capacity. Rev. John Bennet, D. D., pastor for many years of St. John's Presbyterian Church, occupied the pulpit. The service was opened by the singing of the One Hundredth Psalm, which was rendered with great fervor, the large congregation present joining with the choir in singing this familiar Psalm and glorious melody. Following the reading of the Fortieth Psalm, the Rev. Dr. Bennett delivered an impressive prayer, and after the singing of a hymn, announced his text, taken from 2 Peter, I, 14-19. The subject was ably handled by Dr. Bennet and it is a matter of regret that this sermon, as well as those which preceded and followed it, cannot here be reproduced in full, owing to the fact that monetary reasons require that this volume shall be kept within certain well defined limits.*

The evening service, in point of enthusiasm, largeness of attendance, and the brilliance of the preacher, was quite the equal of that of the morning and the afternoon. The congregation was an enormous one, fully fifteen hundred persons being present, and many hundreds who were unable to obtain even standing room within the building, were reluctantly turned away. As it was, the aisles, gallery and platform, were all filled with hearers, and the sight of such a throng of expectant faces was one never to be forgotten. The service was conducted by the pastor of the church, Rev. William Mitchell, and the sermon was delivered by the Rev. Howard Sprague, pastor of the Centenary Methodist Church of St. John, who took as his text, 1st Peter, iii., 15:—

“Be ready always to give an answer to every man that asketh you a reason of the hope that is in you.”

The Christian hope was the motive of the learned and lucid discourse which sparkled throughout with gems of thought, apt quotations and sound deductions. The preacher closed his discourse in the following words:—

“To be able to give a reason for the hope that is in us, it may be said, involves time and trouble. Of course it does, but, as the wise man says, ‘the heart of the righteous man studieth to answer.’ And is it not worth the trouble? Think of the splendor of this Christian hope, and contrast it with the uncertainty and despair of infidelity; and say if it is not worth the effort to commend it to others. Select the best specimen among English infidels of modern times, a man of loftiest intellect and austere morality. Read the story of his life, and learn how from his cradle he was trained to ignore religion and immortality and God. Then take those essays which did not see the light until after his death, and mark their longing for an immortality in which his whole edu-

cation forbade his believing. Then think how, when death took from him the wife who, living, was the idol of his heart, and, dying, left a memory which was the guiding star of his life. He spent months of every year where he might look upon her grave on which the bright sun of southern France was shining, but on which no light of immortality ever fell. Think of that noble intellect, that blighting education, that life-long love, that painful severance and that aching heart, and say whether the bringing of light and immortal hope to one such soul was not worth all the effort of the friend of Christian truth. Think of the infidel's leap into the dark. Think of the Christian's peace, and hope, whether of the Princess Alice on her palace couch, or Sarah Martin on her cottage bed, and say whether you and I can be too ready to give, on all suitable occasions, a reason for the hope that it in us.

"May the light of truth, shining from this pulpit and this church never grow dim. May many men find here the strength and comfort of this hope! And may the day be very far distant when, through any such calamity as swept away its historic predecessor, this church shall cease to resound to the joyful anthems of faith and hope, blessing 'the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, unto an inheritance, incorruptible, undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith, unto salvation, ready to be revealed in the last time.'"

*The dedicatory services which took place in St. Andrew's Church were not merely matters of a

* Adapted from the editorial of the St. John Telegraph of 17th March, 1878, written doubtless by the late Dr. William Elder, who was for many years in the Presbyterian ministry, and, at a later period, owner and chief editor of that journal.

congregational or denominational interest, but of public importance. The immense audiences, comprising persons of all denominations which attended the several diets of worship, were evidences of this fact. Every one seemed pleased that a new and beautiful temple had been added to the Christian sanctuaries which adorn and bless the City of St. John, that the acoustic properties of the building were so excellent, and all its appointments, including the singing, aided by the splendid organ, and sustained by a well trained choir, were so satisfactory. The sermons, the great feature of such an occasion in churches of the type to which St. Andrew's belongs, were singularly appropriate and characteristic. The Rev. Dr. Burns, nephew of the Rev. George Burns, D. D., the first pastor of St. Andrew's Church, preached the opening discourse and offered up a most solemn dedicatory prayer. The discourse on the "stone cut out of the mountain without hands" dealt with the rise and progress of the kingdom of God in the world, in a masterly and eloquent manner, and was illustrated and embellished by historical and poetic allusions. The Rev. Dr. Bennett and the Rev. Howard Sprague both dealt with different phases of the evidences of Christianity, in what the latter would call a "sympathetic manner," due to the thoughtful character which, in these latter days, infidelity has assumed. Dr. Bennett, is singularly honest and candid in argument, ever being more ready to state a difficulty than to evade it, and always careful not to press an argument too far. These qualities will be found in his discourse. Mr. Sprague's discourse was singularly lucid and it was delivered with the greatest freedom, the words flowing forth in one continual stream of impressive argument. The points of Christian evidence which he dwelt on were well selected and well enforced. The opening discourse of Dr. Burns, as was eminently proper,

represented Presbyterian orthodoxy and evoked Presbyterian traditions. The sermons of Dr. Bennett and Mr. Sprague belonged to the more thoughtful class of Christian apologetics, and might be preached in any pulpit of almost any denomination.

The pastor, the office bearers, the active and energetic men and women of St. Andrew's Church, the entire congregation and the Christian public of St. John are to be congratulated on the services held upon this important occasion. These services, it is to be hoped, form only a prelude, let us hope to a long period of benevolent effort and successful Christian work.

One of the features of the day was the presence at the opening services of a lady, who partook of the first communion in the old St. Andrew's Kirk. This was Mrs. Peter McLaren, whose maiden name was Jane Douglas. Her husband was a blacksmith by trade, and for a time they resided on the north side of Carleton street, in the house to the east of the Stone Church Sunday School building.

The collections for the day amounted to \$240 which was a handsome addition to the sum of \$376 taken on the night of the laying of the memorial stone.

From the dedication of the church in March, 1879, until about the end of the year 1881, matters appear to have progressed quietly in St. Andrew's Church. The pastor, the Rev. William Mitchell, was a man of fine presence and a popular preacher, and the church, including the galleries, was usually well filled at the ordinary Sunday services. About the end of 1881, and the commencement of the year 1882, there appears to have been a desire to terminate the pastorate, on which issue, however, the congregation was divided. Accordingly a congregational meeting was held on the 31st January, 1882. A committee was appointed consisting of Messrs. John A. Fish,

William Girvan, Hugh H. McLean and William C. Whittaker, which committee drew up a "Memorandum of proposed conditions on which the present difficulties in St. Andrew's Church may be honorably and amicably settled." These conditions included the resignation of the minister to take effect not later than the first of December following, he to have leave of absence for any periods desired prior to that date, the pulpit supply during his absence to be at the expense of the congregation. This proposition was laid before a meeting of the trustees held on the 7th of February, 1882, and consideration deferred for one week. At this date an adjourned meeting was held at which the proposition just stated was amended, requiring the minister to place his resignation pure and simple in the hands of the Presbytery at the March meeting, in which event the Board of Trustees pledged itself to pay Mr. Mitchell's salary until the first of December, 1882. The amended proposition having carried, a committee composed of Messrs. P. R. Inches, J. R. Stone and James Kennedy was appointed to meet the friends of Mr. Mitchell and endeavor to secure a settlement on the basis outlined.

Some little difficulty was experienced in effecting a settlement satisfactory to all concerned on the basis outlined, but at a meeting of the trustees held on the 15th of March, Mr. Matthew Lindsay, chairman reported that the resignation of Mr. Mitchell had been placed upon the table of Presbytery that day. A resolution was passed approving of the action of its chairman, and at a later meeting held on the twentieth of the same month the secretary reported that the agreement in writing in duplicate had been duly executed and transmitted to the Presbytery.

On the 7th of June, 1882, in accordance with the requirements of the Act of Incorporation, the annual

congregational meeting was held and the trustees were elected for the ensuing year. Their names will be found in the appendix at the end of this volume.

The financial statement submitted at this meeting showed the receipts from all sources for the year ending 31st March, 1882, to be \$11,653.06, which included subscriptions to floating debt of \$5,592.50; contra, salaries, \$4,028.67; special collections, \$227.62; miscellaneous, \$684.07; interest, \$2,197.76; accounts, \$4,485.09; leaving a balance on hand of \$29.85.

The statement of assets and liabilities for the same period was, assets \$115,663.10, and liabilities amounting to \$43,567.19, made up of the following items; Hon. John Robertson, mortgage, etc., \$30,450; Sterling & Emery, \$6,413.78; Est. Benjamin Smith, \$2,650; Bonds, \$2,500; Est. James Hegan, \$320.05; Langley, Langley and Burke, architects, \$300; sundries \$1,033.36. This left a net balance of \$71,995.91 in favor of the church.

At a meeting of the Trustees held on the 9th of June, 1882, a resolution was passed expressing disapproval of the plan of holding sacred concerts in the church proper, as being foreign to the purpose for which the church was built.

At the same meeting the Chairman announced that by order of Presbytery the church had been preached vacant on the preceding Sabbath.

Between the 9th of June, 1882, and the 5th of March, 1883, various names of persons considered suitable to fill the vacant pastorate were considered, but on the last named date a congregational meeting was held, at which a unanimous call was extended to the Rev. Thomas G. Smith, D. D., of Kingston, Ont., at a salary of \$2,500 per annum. This call was accepted, and in May following he arrived in St. John prepared to take up the work of the pastorate of St. Andrew's Church.



REV. THOMAS G. SMITH, D. D.

CHAPTER XV.

INDUCTION OF REV. THOMAS G. SMITH, D. D., TO THE PASTORATE.

On the 29th of May, 1883, Rev. Thomas G. Smith, D. D., of Kingston, Ontario, was inducted into the charge of St. Andrew's Church. Upon the evening of that day, a large congregation gathered in the church, in spite of the threatening weather, the communion table and platform having been very handsomely decorated with cut flowers, in honor of the occasion.

After an introductory organ voluntary by Prof. Bristowe, the Presbytery, the minister elect, and the choir entered the church. The Rev. Messrs. Bennett, Macrae, Bruce, Fotheringham, Ross and Burgess occupied seats upon the platform, while Dr. Smith took his seat on the right of the pulpit, in the body of the church. A short service of prayer and praise followed, and Rev. Burgess called upon Dr. Bennett to narrate the steps that had been taken to mature the call.

He responded by reading the proceedings before the Presbytery, showing that the pastorate had been vacant since July last; that a unanimous call had been given to the pastor elect, who had, after due consideration, accepted the same; that due notice had been given of the proposed installation, but that no objection had been made thereto. Dr. Bennett then called on Dr. Smith, who ascended the platform, and, though evidently deeply impressed with the solemnity of the occasion, gave satisfactory answers to the formal questions as to his belief, doctrine, etc., which were put to him by Mr. Burgess, and, after

a prayer by the latter gentleman, Dr. Smith was formally admitted to the pastorate and shook hands with the Presbytery, who vied with each other in the warmth of the greeting they extended to him.

The newly installed pastor having returned to the floor of the church and taken a seat immediately in front of the communion table, facing the platform, which he occupied during the remainder of the service, the Rev. T. F. Fotheringham was then called upon to deliver the address to the Pastor.

"My Dear Brother,—Although I am unfit to address words of counsel to one of so much experience, it is not I who speak but the rulers of the church through me, and I speak also for my own warning and instruction and for the edification of the congregation. I recognize the courtesy of the Presbytery in selecting me to deliver this charge to you, to whom I am allied by feelings of the tenderest sympathy. The services of the evening will to you seem scarcely less solemn than when you were first entrusted with the glorious Gospel; but you now bring to your task the versatile experience of years of earnest service; possibly your removal here may have suggested thoughts of the termination of your earthly ministry, and although the blessing of God has rested on your labours, yet your mind may have dwelt on what you have not accomplished, the duties omitted, the cold and heartless prayers, the soulless sermons, the dead whom possibly you might have been the means of saving and the living you might have converted. Did it not seem as though you poured forth your whole soul in the parting word of grace to those you have left behind? Amongst them all you have left behind one grassy mound which is to you the most sacred spot on earth. But take courage, there are souls hungering and thirsting for you to dispense to them the Bread of Life, and who have counted the days

since you were last here; by your side stand leal men and true, loyal to God, to the church and to you, and we bid you in the Lord's name to go forward with the highest courage and brightest hope to your work.

"The office you hold is the highest dignity which can be conferred on mortal man—you are a Bishop in the church of Christ. Illustrious houses have lasted for generations, but at length have sunk down; empires have grown and extended their boundaries, and, dissolving, have given place to others; but the realm of Jesus of which you are an ambassador, has remained steadfast during 1800 years. In the name of the Episcopate I charge you to maintain your rightful dignity as a minister of Christ. You are, moreover, a Presbyter in connection with the Church of Scotland. We glory in our ecclesiastical heritage, an heroic church, pure in faith, loyal to the Word of God, rich in martyrs, holy in antiquity, whose fortitude under persecution was the admiration of her foes; she stands to-day built on the foundation of the apostles and prophets, Jesus Christ being her chief corner-stone."

In May, 1883, the celebration of the one hundredth anniversary of the landing of the Loyalists at the mouth of the St. John River took place. J. W. Lawrence its organizer, and for many years the president of the New Brunswick Historical Society, took a most active and energetic part in preparing plans for, and in supervising the work of the celebration. To him the community was very greatly indebted for the great measure of success by which the celebration was marked. Among the features of that affair was a watch-night service held in the Centenary Methodist Church. A full account of that service will be found in the "Loyalist Centennial Souvenir", a work of 183 pages. published by the Historical Society in 1887. The religious features

of the celebration centred mainly, as might have been expected, about Trinity Church which had always been regarded as *par excellence*. the church of the Loyalists, Next in prominence upon the occasion referred to came the Centenary Methodist Church, selected by Mr. Lawrence as the arena for the services which marked the closing of the old and the opening of the new century, largely for two reasons. Firstly because it has the largest seating capacity of any of the Protestant places of worship in the city, and secondly on account of the friendly relations existing between himself and its pastor, Rev. D. D. Currie. Mr. Currie entered heartily into the spirit of the occasion, and his marked ability as a speaker, as well as his executive and strategical ability as a leader of men, contributed in no small degree to the success of the undertaking.

The prominence given to the Centenary Church upon this occasion appears to have aroused the jealousy of some member of the Presbyterian section of the community, for a letter appeared in the Daily Telegraph, sarcastic and pointed, enquiring "Why were the Presbyterians left out?" in formulating the plans for the Centennial Celebration. The letter in the Telegraph was signed* T. F. H. and the following extract will give a good idea as to its general tenor.

"No person could have witnessed the enthusiastic celebration of Friday last without feeling proud of St. John. I, for one, congratulated myself on my adoption into its citizenship.

"One omission, however, caused me, as a loyal son of the Church of Scotland, considerable surprise. I was under the impression that the Presbyterian church, as well as the Episcopal, had its representatives among the gallant founders of our city. On Thursday evening we were told in stirring words where Metho-

dism was born, and on Friday evening the brethren of the mystic tie heard the mystery of their establishment unfolded; our Episcopal and Baptist brethren were duly honored, but from first to last, I never heard the name of Presbyterian mentioned."

J. W. Lawrence, a son of Richard Lawrence, the first precentor in the old Kirk who has been referred to, but who had himself joined the Anglican communion, took personal umbrage at this communication, and prefaced the historical portion of his reply, which he made over his own signature through the columns of the *Daily Telegraph*, with the following words:

"Before I am through this self-constituted champion of St. Andrew's Church, and of the Presbyterian Loyalist, T. F. H., a comparative stranger, as his first walk through Germain street was after the erection of the new St. Andrew's Church with the figures of 1784, to which he has called special attention, will discover that while he has opened up more history than he was looking for, there will be less Presbyterianism in it than he hoped and expected to find."

As Mr. Lawrence was a man who at that time had almost attained the full age of three-score years and ten, and as he has preserved to us through the medium of this letter a few facts regarding the history of St. Andrew's Church, we can afford to deal leniently with his heated communication, and thank him for the preservation of the historical data which it contains, while ignoring his attempt to disprove the assertion that St. Andrew's Church was organized during the year 1784. The facts alluded to have been inserted in their proper chronological order in this work. Whether Mr. Lawrence was correct in his contention that this church did not originate until long after 1784, or otherwise, we shall leave to the judgment of the reader, who is requested to give fair consideration to the facts herein set forth.

The Kirk at the time of its destruction, was internally and externally, pretty much as it was when first completed. Its exterior had not undergone any modification, and with the exception of the necessary changes in painting and upholstering, its interior appeared in 1887 almost as it did in 1815.

In 1883, the centennial year just alluded to, a sociable was held in St. Andrew's Church, at which the principal event was the restoration to the church of an old clock that had been saved by one of the members, from the conflagration of 1877. As it is the only account that we have of the actual destruction of the church, from an actual witness, we may be permitted to insert the account of the affair in Mr. Watson's own language, from the columns of the *Daily Telegraph* as published at that date.

"The sociable held last evening by the St. Andrew's Church congregation was a very pleasant affair, and had in it some interesting features. There was music, including a violin obligata, with song, by Mr. and Mrs. S. Girvan, chorus by the choir, solos by Miss Watson, Miss Duncan, an instrumental duet by Profs. Bristowe and Turner, and readings by Mr. Nelson. The old clock belonging to the church, and saved by Alex. A. Watson from the fire of 1877, was put in its place. Mr. Watson in a few words told how he had saved the clock. After a few preliminary remarks he said:

"On going down King Street on my way back to Dock Street and Market Square (I had been there before trying to save property belonging to friends), somebody told me that they thought there was fire somewhere about Horsfield Street; so I went along Germain Street instead of going down to Market Square. Opposite Horsfield Street I saw the roof of a large house near half way up the street on the right hand side on fire. Another party and myself

got a ladder to see what could be done but it soon became apparent that nothing could be done to save anything there. I went into the Old Kirk to see what could be done in the church. Just about this time the schoolhouse caught fire. I then gathered up the books out of my own pew and carried them out. By this time some others came into the church; one particularly I recollect was Dr. Bennett, because, after carrying out some odd articles, we proposed to go into up the gallery and try and take down the organ, but soon found out that we could do nothing with it, so, while he went around, I thought of the clock, as it was just at my feet then. I went to work and pulled down the framework that was about it, and a hard pull it was. When I got it out of its place I carried it down stairs. By this time the schoolhouse and vestry were all ablaze and fire coming right into the church. On getting the clock outside the church I thought it best to take it to our store on King Street. On going along Germain Street with the clock in my arms, opposite Trinity Church, I had to stand and look, as it was at that time and near the clock that the fire first started in Trinity spire. I watched the spire being, bit by bit, licked by fire. I would have liked to have been able to have saved that clock also but I could not. The clock I had in my arms I felt was enough at that time, although it was only an old clock and of not much value then, but no doubt of more value now than ever, as it was the only article that was in and belonging to the church that was saved at the fire. I carried it to the store on King Street, but soon had to move it from there, as the store also went on fire. I then thought it best to carry it home myself. After the excitement of the fire, I wrote to the trustees of the church and told them that I had saved the clock and had it in my possession, I got an acknowledgement for doing so,

and there is the old clock. I cannot give you the history of it, but hope some other gentleman will do so to-night. Now, I have much pleasure in introducing an old face into a new house, and setting it once more on the way to give tick to its ticking, and may it long tick in harmony to a contented and happy congregation, and as this is centennial year, I hope it will tick on until next centennial, instead of the fifty years as prophesied."

Mr. Watson was heartily applauded, and even the old clock seemed to smile as it started once more. A letter was received from a lady enclosing \$50 towards the payment of the debt, and agreeing to give \$50 more in a few months.

At the annual Congregational meeting held on the 14th June, 1883, there does not appear to have been any matter of more than ordinarily serious moment discussed. The Trustees were elected for the ensuing year, and the general financial condition of the church, which at that time appeared somewhat discouraging, was fully discussed. On Tuesday, the 25th of the same month, the Trustees held their first meeting, and a committee which had been appointed to deal with the floating debt of the church which at the end of the year 1883 amounted to the sum of \$16,780 made their report. This floating debt, it will be remembered, was in addition to the mortgage debt, which was at that time and still remains at \$30,000. The committee reported a very generous offer from Dr. James Walker. The following is the section of their report stating the exact terms of Dr. Walker's splendid liberality to the then struggling church:—

"Dr. Walker promises to give an equal amount as the congregation might give, so far as will clear the church of the debt existing beyond the Robertson mortgage, and which the committee estimates at

\$14,000. If the congregation can raise \$7,000, Dr. Walker will give the other \$7,000, and will give the amount in sums from time to time as he finds convenient, but expects it might be all paid by next spring."

P. R. INCHES.

JAMES STRATON.

Committee.

On the 17th of March, 1884, Mr. F. C. D. Bristowe, who was an accomplished musician, resigned his position as organist to assume a similar position in Christ's Church Cathedral, Fredericton, N. B. Miss Prudie Hart was appointed leader of the choir, and Miss Lottie Hart organist, they to provide all music, including that for the week-night service, for the sum of \$400 per annum.

In the year 1884, St. Andrew's Church lost by death two particularly active and valuable members; Mr. Matthew Lindsay, who did herculean work in the rebuilding and reorganizing of the church in 1777-8, and was for many years Superintendent of the Sabbath School, and Mr. Luke Stewart, also for many years an active and valuable member. Mr. Lindsay died on the 8th of March, and Mr. Stewart on the 20th of September, 1884. Biographical sketches of both of these worthy members of St. Andrew's Church will be found in a later portion of this work.

On the 8th of April, 1884, Mr. R. D. McArthur, long conductor of the choir, resigned, and his resignation was reluctantly accepted by the Board of Trustees. Messrs. P. R. Inches and James Straton were appointed a committee to prepare a series of resolutions expressive of the Board's appreciation of Mr. McArthur's services. This did not, as sub-

sequent events will show, terminate Mr. McArthur's interest in, and connection with the service of praise in St. Andrew's Church.

During the twelve months following there is little of moment to chronicle in the history of our church. During the years following the conflagration of 1877 there had been much financial depression in the city of St. John, consequent upon that event. Many people who had been strong supporters of the church found themselves financially embarrassed, and therefore unable to contribute as liberally as had been their wont. Others were called upon to face absolute ruin, and at middle life, or later, to begin life again, perhaps in an entirely new field. Meanwhile the population of the city generally did not increase consequently there were not enough additions to the church to make good the losses by death and removal.

Dr. Smith seems to have recognized this sad condition of affairs, for in September, 1885, he addressed a communication to the Board of Trustees through their chairman to the effect that in view of the many heavy charges upon the church, and also the well-known depression in business in the city, he was of the opinion that the church at the time was unable to pay as large a salary as \$2,500 per annum to its minister, and that it should be reduced at an early date. Accordingly at a meeting of the Trustees held on the 21st of September, a committee consisting of Messrs. P. R. Inches, James Kennedy and A. C. Jardine was appointed to confer with Dr. Smith, and report to the Board.

On the 6th of November following the committee reported to the Trustees that they had conferred with Dr. Smith, and that he had proposed to reduce the salary to \$2,000 per annum, the reduction to take place not later than the first of May, 1886, but at an earlier date if practicable.



ALEXANDER C. JARDINE

Very soon after the report of the committee, Dr. Smith resigned the pastorate, and on the 23rd of December a congregational meeting was called to consider the resignation.

After an exchange of views, and a general expression of regret at the prospect of a severance of the pastoral relations so happily existing between the pastor and people, the following preamble and resolutions were adopted, and were presented to him at a special meeting of the Trustees, held on the nineteenth of January, 1886, in handsomely engrossed form:

"Whereas, the Rev. Thomas G. Smith, D. D., Pastor of this church has demitted his charge thereof; having accepted a call to the Presbyterian Church at Winona, Wisconsin, U. S. A., and

"Whereas, the pastoral and official relations heretofore existing between the Rev. Dr. Smith and this board have been of the most harmonious and pleasant character during the whole term of his ministry in this church, and

"Whereas, the efforts made to reduce the church debt during his pastorate have been largely successful through his hearty co-operation and valuable assistance, whereby the debt of this congregation has been reduced some \$16,000, this board cannot part with Dr. Smith without referring to his faithful efforts and recording their and the congregations obligations to him,

"Therefore Resolved, that we part from Dr. Smith with deep regret and we desire to testify to his zeal and faithfulness as a minister of the Gospel, and sincerely trust that his labors in the church to which he has been called may be abundantly blessed by the Great Head of the Church.

Following the departure of Dr. Smith the Rev. Thomas Stewart acted as supply for three months.

On the 6th of May, 1886, a transfer of the mortgage upon the church property was effected from the

Estate of the late Hon. John Robertson, to Dr. James Walker on very favorable terms. The trustees were obliged, however, to effect a temporary loan from the Maritime Bank for \$1,250 to pay arrears of interest and solicitors' costs due, and to execute six notes for \$75 each, payable quarterly to the Robertson estate for a bonus to transfer the mortgage. A Bond of the Board was accordingly executed to Dr. Walker for \$30,000 and interest for a term of ten years.

Following the departure of Dr. Smith, enquiries were made in various quarters with reference to a suitable successor, with the result that the Rev. Leander G. Macneill of St. Andrew's Presbyterian Church at St. John's, Newfoundland, was selected, and at a congregational meeting held on the 9th of August, 1886, a unanimous call was extended to Mr. Macneill, which was laid before the Presbytery by a committee consisting of Mr. Thomas A. Rankine and Dr. James Walker the salary to the new incumbent to be \$2,000 per annum. The call was accepted by Mr. Macneill, and in a little more than two months time, on Monday evening, the 11th of October, he arrived at St. John, the Board of Trustees meeting him at the station and extending to him a hearty welcome on behalf of the congregation.

Meanwhile, following the rearrangement of the mortgage upon the church property, as just related, the trustees were called upon to face another serious financial problem. The Trustees of the Estate of the late Benj. Smith, who held the bond of the trustees for the sum of \$2,000, demanded payment. An arrangement was arrived at, just two days before the arrival of the new pastor, by which the Smith estate agreed to accept payment of the amount due them, in installments of \$500 each, so that the incoming pastor found these difficulties disposed of, for a time at least.

CHAPTER XVI.

INDUCTION OF THE REV. LEANDER G. MACNEILL.
PRESENTATION TO MR. R. D. MCARTHUR.
CHANGE OF TERMINATION OF CHURCH YEAR.
FREE SEATS DISCUSSED. MR. MACNEILL'S
FIRST ANNIVERSARY SERVICE. YOUNG PEOPLE'S
ASSOCIATION. DEATH OF MISS MACNEILL.
CHRISTMAS REMEMBRANCES FOR THE PASTOR
CHOIR CHANGES. CONGREGATIONAL MEETING,
1888.

On the 11th of October, 1886, as before stated, Rev. L. G. Macneill, M. A., arrived in St. John to assume the pastorate of St. Andrew's Church, his induction taking place on the Thursday evening following. The St. John Sun took occasion to publish at this time a lengthy historical sketch of St. Andrew's Church and of its former pastors, and makes a very kindly reference to the new incumbent, from which the following is a brief extract:

"Judging by the flattering commendations which have preceded Mr. Macneill from St. Johns', Newfoundland, the new incumbent will prove no unworthy successor to the powerful preachers who have gone before. All of the St. John's papers speak in the most flattering terms of him. The Colonist, in referring to his departure says:—'Mr. Macneill, during his stay in this city, was respected by all classes and denominations, for his broad and liberal views on politics, and in matters both religious and national. His many lectures on the Athenaeum platform were always well received, and as a public-spirited citizen he was generally esteemed.' On Sunday, October 3rd, he delivered a farewell sermon to the church

in St. John's. The discourse, says the evening Mercury, which was one of his finest efforts, was most impressive and appropriate, and was listened to with breathless attention by the crowded congregation many of whom were evidently deeply affected by the touching words of farewell, and the last good counsels, which, with earnest solemnity, he addressed to the flock to whom he had ministered for eight years."

The following account of the induction of Mr. Macneill is abbreviated from that published by the St. John Sun, in its issue of the 14th of October, 1886.

"There was a large congregation present to witness the induction of Rev. L. G. Macneill last evening, Rev. A. Macdougall, the Moderator of the Presbytery, presided, The induction sermon was preached by Rev. J. A. McLean of Harvey, York County, N. B., from the text, Numbers, chapter, xiv, verse 24:—

"'But my servant Caleb, because he had another spirit with him hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.'

"The preacher reviewed the story of Caleb, how the Lord approved of his conduct, who alone of those who had been sent to view the promised land and report to the children of Israel, had been permitted to again see the land. Faith had been Caleb's great characteristic, he believed the promise of God, and of the ten spies who had been sent out he alone deemed worthy by God to enter into the inheritance. Lack of faith, the preacher pointed out, was the great difficulty of the present age. More men of the style of Caleb are needed in the church to-day. Although kept for forty years in the wilderness, Caleb's faith in God never wavered and God honored him at the end, his earthly reward, we are informed, being only emblematic of the heavenly reward. No worker

in God's vineyard goes unrewarded. There may be only a line recording our good deeds, but they are not forgotten. The address concluded with the prayer that as at last we gather in that Canaan of ours, we shall all be crowned with a wreath of glory.

"Following the singing of a hymn, Rev. T. F. Fotheringham related the history of the call. Rev. T. G. Smith, D. D., resigned the pastorate of St. Andrew's Church to accept a call to a church in Winona, Wisconsin, and in selecting a pastor, Rev. L. G. Macneill had been unanimously decided upon, and subsequently called to the pastorate.

"The moderator after asking the usual questions, formally inducted the pastor, after a fervent prayer that the blessing of God would follow him in all his work.

"Rev. Donald Macrae, D. D., delivered the address to the pastor, from which the following is a brief extract:—

"You are invited here to do what? To preach the gospel—the old gospel. To lead men to glory. The gospel has the most intimate relation to philosophy, letters and science. He was to preach the gospel to human beings. Somewhat of the functions of the teacher, the preacher, the general, and the legislator, belong to the minister. You will find human nature the same in St. John, New Brunswick, as in St. John's, Newfoundland. Like Moses you are commanded to lead the people. Then, like Moses, you will be followed by a mixed multitude, who will loathe the manna—God-given bread. And to pursue the comparison further, you are not forbidden to preach upon a variety of subjects. The food of the Israelites was varied, and so will have to be your sermons, touching occasionally upon passing events to vary the monotony. But the staple should be manna. With this strive to win back the prodigals,

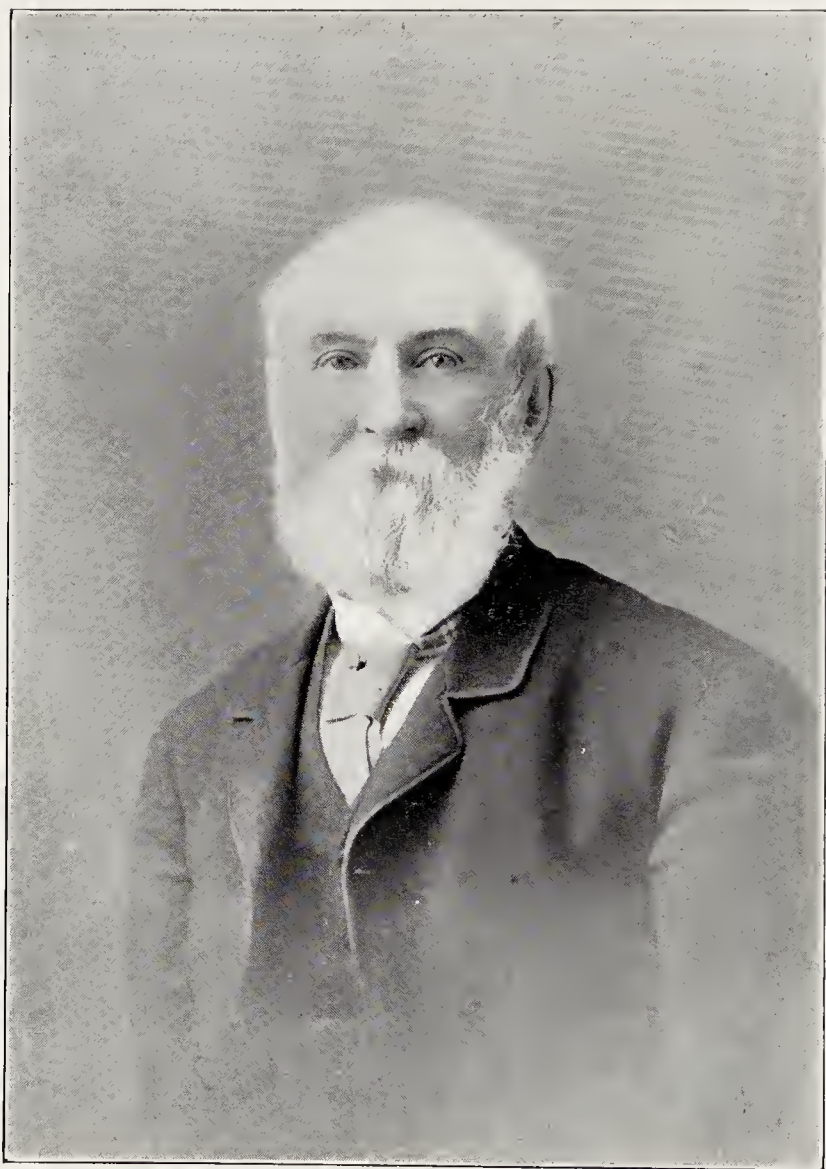
and strengthen the pilgrims on their way to the New Jerusalem. The object of all preaching is to extend the kingdom of Christ, to hasten the reign of righteousness and peace.

"In conclusion Dr. Macrae felicitated the new incumbent, as well as the people, expressing his expectation that Mr. Macneill would strengthen the cause of Christ in this community. This end, the speaker promised should be the subject of his own prayers.

"Rev. A. J. Mowatt of Fredericton, N. B., delivered the address to the people, and it, as well as the two preceding, was marked by earnestness and eloquence. The pastor elect and himself had been co-laborers in the same county in Nova Scotia, for a time. The concluding portion of Mr. Mowat's address was in the following words:—

"Your pastor comes to us as no ordinary message bearer. He spares neither himself nor you. Everybody's troubles are his. And if he has any comfort to bring, it has been hammered out of himself. He is in Christ's stead, and as the responsibility grows on him, he asks himself, what would Christ do if he were here? And thus while wondering, he will so speak that strong men will be moved. Now, friends, you are to accept your pastor as God's messenger, in the place of Christ. Expect great things. Gather here in great numbers with a desire to hear and help. The eyes of the church are upon you. Occupying, as you do, a prominent place, let every light shine out over the sea, and you will have as a reward the crown that fadeth not."

The new pastor appears to have taken well to heart the earnest words delivered by Dr. Macrae upon this occasion, as to preaching upon a variety of subjects, touching occasionally upon passing events



ROBERT D. McARTHUR

to vary the monotony. An examination of the sermons delivered by Mr. Macneill during his pastorate reveals the fact that in addition to the regular gospel sermons eloquently and forcefully delivered, many passing events, whether of local or national or even world-wide interest, were used to point a moral. The anniversary of the founding of the church was always emphasized by a special sermon, in which there was set forth a review of the work of the preceding year. The prevailing sins of the community, as revealed in the columns of the press, and the life of the people, were often the subject of keen criticism and pointed attack, no doubt with beneficial results, not only to the members of St. Andrew's Church, but to the community at large. The financial position of St. Andrew's Church was much improved and strengthened during Mr. Macneill's pastorate.

After having been an active member of St. Andrew's Church choir for a period of forty years, Mr. R. D. McArthur was obliged, finally, through failing health to sever his connection with it. The sorrow at this event among the members of the congregation was universal, and was expressed in various ways. The pastor, Mr. Macneill, made the following kindly reference to the value of Mr. McArthur's services in his sermon upon the Sunday following that gentleman's retirement:—

“Our esteemed friend who has for over forty years presided over the musical portion of the devotions of this church, and whose increasing infirmities have just led him to resign the position which he has held so long, and which he has filled with so much credit to himself and so much satisfaction to the congregation, can recall many changes. Under his direction the music of this church has been rendered successively by precentor, by choir, and by choir aided with organ.

While we, as a congregation, cannot but heartily recognize the great value of his services, we are reminded very pointedly by his retirement, that here as elsewhere the words of our text are true, 'former things are passed away.'"

The following address was presented to Mr. McArthur, in illuminated form, at his residence, where the choir of the church and a number of the members of the congregation visited him for the purpose of making the presentation. A gift of a very handsome piano lamp with music book attachment, accompanied the address.

"Dear Mr. McArthur: The choir of St. Andrew's Church, together with a few of your very many personal friends in the congregation, desire to express to you their high appreciation of your services as choir leader and conductor of the Psalmody. As long as most of them can recollect you have filled that honored post; and all who have been in any way connected with the service of praise gladly bear their testimony to your uniform, gentlemanly and Christian bearing. Time and age have laid their hands upon you, and we regretfully learn of your resignation of a position which you held for over forty years with credit to yourself and satisfaction to the members and adherents of the Old Kirk. We desire your acceptance of the accompanying token of our grateful appreciation and as some small acknowledgement of what we owe to you for your valuable services to our beloved church. Add to this our kindest wishes for Mrs. McArthur, and the prayer that you both may have many years of useful connection with the church on earth before you go to swell the music in the Great Choir of the Skies.

"St. John, N. B., 5th November, 1888."

Upon this occasion Mr. McArthur recalled many pleasant and interesting reminiscences in connection with his work in St. Andrew's Church. During the whole of the forty years he had been leader of the choir. At the time of his first connection with the work, the choir consisted of the following ladies and gentlemen: Miss Jean Knox, Miss E. Campbell, Miss M. Reid, Miss M. McGregor, Miss M. Fraser, Miss Bell, Miss Plummer, Miss Barbour, Miss McArthur, Miss Williams, and Messrs, R. D. McArthur, R. Cruickshank, John Mills, W. C. Fleming, Thomas Robb, Thomas Allan, A. Robertson, John McArthur, Smith and Stewart.

In those days no musical instrument was permitted within the church, but as time passed there were many changes, and during the ministry of Dr. Donald a small cabinet organ was introduced into the church, the sound of which could scarcely be heard. This venture proved so highly satisfactory to the majority of the congregation that it was considered advisable to procure a pipe organ. The presentation of a petition to the Session for the carrying out of this proposition has already been referred to in these pages. The original petition was at that time in the custody of Mr. McArthur.

The members of the choir, in those early days, met once a week for practice in the Sunday School room of the Old Kirk, the practice generally lasting for two hours. Tuning forks or pitch-pipes were in vogue in those days. Sometimes, too, a flute was used to give the pitch or key-note, when the other parts would join in. Considerable interest was taken in the work, all endeavoring to be present both at the weekly practice and the two services on the Sabbath day. In the early days of this choir teachers were not very numerous. Occasionally one who pretended to give lessons visited the city, but his stay was

usually short, he not meeting with sufficient encouragement. For a short time the choir received instruction from Prof. Rowe, which was very beneficial, and also from Mr. Scribner, in the latter case the only accompaniment being a small portable organ worked with the hand. For several years there was little change in the membership. No solo singing or chanting being tolerated by the Session or congregation, and only occasionally a new tune being introduced.

After the fire of 1877 and the present fine organ had been purchased rapid changes took place. Old tunes were in a measure abandoned.

During his leadership, Mr. McArthur gave the most unbounded satisfaction, so much so that upon several occasions when he had handed in his resignation the church would not accept it, and he was forced to continue in the capacity of leader. Advancing years, however, and the feeling that he could not longer do justice to the work, made it appear compulsory that he should retire. He had done so, and the church realized that they had lost the services of a gentleman who thought of nothing more than their enjoyment and welfare.

Following the withdrawal of Mr. McArthur from the leadership of the choir, Herr Maximillian Sterne was appointed organist and choir leader at a salary of \$400, he to play at all services including the Wednesday night service, and to provide a choir of four parts to the satisfaction of Mr. McArthur. This agreement was put in writing, but did not give the satisfactory results anticipated, as later events will testify.

Just prior to the end of the year 1886, the adoption of the envelope system of contributions was considered by the trustees, and on the 27th of December, it was decided to send circulars to the various members of the congregation, asking their views upon the question.

At the annual congregational meeting, held on the 2nd of June, 1887, the heavy burthen of debt was again given serious consideration, and it was resolved that the matter of this floating debt, which then amounted to \$5,500 over the amount of the mortgage (\$30,000) should be referred to the Young Peoples Association, they to formulate some practical scheme to obliterate the debt, in which undertaking the Ladies' Sewing Circle and the Ladies' Mite Society were asked to join. The meeting did not appear to be wholly unaware of the work already accomplished by the ladies of the church, for on motion of Dr. Inches a vote of thanks was extended to the ladies of the church "who have done so much in the past to liquidate church debts."

The congregation at this meeting gave serious consideration to the question of having the church year terminate on December 31st instead of as heretofore in the middle of the calendar year, and a committee was appointed to apply to the House of Assembly of New Brunswick for the necessary permission.

The question of making all seats free in the evening services was brought before the congregation by the pastor at a special meeting held on the 12th of October, 1887. While the suggestion did not meet with the sanction hoped for, the ushers were tendered the thanks of the meeting for the tactful manner in which they had performed the duty of providing seats for strangers, and asked to continue their efforts in the same manner.

The first anniversary service of the pastorate of Mr. Macneill was held on the evening of Sunday, the 16th of October, 1887, when the special sermon appropriate to the day was delivered, the pastor taking his text from Deut. xxxi, 7; "Remember the days of old."

"It is a matter of praise," said the speaker, "that we possess the faculty of remembrance. It is that which teaches us to know a mother who provided for us before we could provide for ourselves. All lessons of experience are given us by our faculty of remembrance. It brings to us the past with its thorns and flowers, its sunshine and clouds. In this way we go back to our childhood which enriches the past, but in all these things we should remember the Most High in His works of old. Our experience is short, but by the aid of history we even remember the experience of men of ages ago." The speaker in a very eloquent manner referred to Biblical incidents in which the hand of God was constantly over the people, and thought such remembrances as these should make us resolve to work for souls. He appealed to his hearers as citizens having a goodly heritage in being subjects of the Queen. He appealed to them as churchmen, but not in that spirit of bigotry, which says that their's was the only Christian church. Recall all history, political and otherwise, and it could be seen that the church took an active part in the reformation of the world. Every struggle from King John down, gained the people new liberty or enlightenment. Again he appealed to them, as members and adherents of St. Andrew's Church, a church that has had an existence of nearly a century, being founded by the patriotic Loyalists who exiled themselves for their country's sake, and landed in this part of the province. A great number of them, said the speaker, must have been Presbyterians, for one of their first actions was to found a church, and that was St. Andrew's. Rev. Charles Milton was the pastor at the beginning of this century, and some idea of the size of the congregation could be had when it was known that during two years of his ministry, one hundred marriages were consummated.

The speaker paid a high tribute to the late Dr. Donald, who laboured much and fruitfully as pastor of the church.

In conclusion he reminded his hearers that he had preached his first sermon as pastor of the church just one year ago, and he had always endeavored to preach a practical religion. He had tried to hold up the gospel of light in the business houses and homes of his congregation, or wherever their calling took them. Within the year sad trials had come upon individual members, and he had endeavored to preach God's word, that weeping may endure for a night, but joy followed in the morning. He had labored in the pulpit and Sunday School, and now the year was ended; the work performed was gone forever. He should look to the days before, and let the days of old give a new shine to the glorious days of the future.

"The Young People's Association of St. Andrew's church, for the winter of 1887-8, arranged a very attractive lecture course, beginning about the first week in November and continuing through the winter. The course opened and closed with a concert. The lecturers were Prof. Stockley, of the University of New Brunswick; Prof. Anderson, of Prince of Wales College, Charlottetown, P. E. I.; Prof. Forrest, of the Halifax Presbyterian College; Rev. A. J. Mowatt, of Fredericton; Mr. D. Russell Jack; Mr. C. N. Skinner, M. P.; and Rev. L. G. Macneill."

On the 19th of December, 1887, there passed away, in the eighteenth year of her age, Edith Annie, the pastor's only daughter. The funeral was largely attended, and the floral tributes, which were many, included a magnificent wreath from the Young People's Association of the church. These were possibly intended equally as a mark of sympathy for the bereaved parents and the pastor of the church, as

of love and affection for her who had been called away just as she was entering the portal of womanhood. Miss Macneill had been taken ill while in attendance at an educational institution at Edinburgh, Scotland, and was an invalid for some months prior to her early demise. The pall-bearers were Messrs. Alexander Lindsay, F. Murray, D. R. Jack, Charles H. Leetch, William Rainnie and J. Donald.

During Mr. Macneill's pastorate, Christmas remembrances from the congregation were frequent. On Christmas Day, 1887, the ladies of the congregation presented Mrs. Macneill with a Domestic sewing machine, and Mr. Macneill with a handsome walnut book-case. A few of his male friends in the congregation also presented the pastor with a handsome otter collar.

In January, 1888, at a meeting of the trustees, some fault appears to have been found with the manner in which Prof. Sterne was conducting the musical portion of the church service, and an order was passed notifying him that in the event of his neglect to supply a satisfactory choir of four parts as contracted for, his contract be terminated. Herr Sterne was summoned before the Board, and promised better results; but we find, nevertheless, that at a special meeting of the trustees held on the 14th of March, his resignation was received and accepted. This action was immediately followed by a special joint meeting of the Session and trustees, held on the 27th of March, at which Miss Alice G. Hea was appointed organist, and the services of Mr. A. H. Lindsay were engaged as soloist and tenor singer. The pastor and Messrs. R. D. McArthur, J. G. Forbes and the ladies who at that time were assisting in the choir, were appointed a committee to organize a new choir. On the 24th of April, at still another joint meeting of the Session and trustees the following

arrangements were reported and confirmed. Miss Hea as organist, Miss Watson as soprano, and Mr. A. H. Lindsay as tenor, were engaged at a total cost of \$400.00 per annum, the following ladies and gentlemen agreeing to assist gratuitously: The Misses Lindsay, Messrs. Given, R. D. McArthur, Christie and Burrell.

At the annual congregational meeting, held on the 6th June, 1888, the following very satisfactory financial showing was made:—

Amount raised for all purposes as per statement of Trustees.		\$5,532 49
By Ladies' Association.....	\$480 00	
By Young People's Association	320 00	
	<hr/>	
Applied to reduction of debt...	\$800 00	800 00
Amount raised for Mission and Benevolent purposes.....		686 97
		<hr/>
Amount raised for all purposes, including the above items,...		\$7,532 46

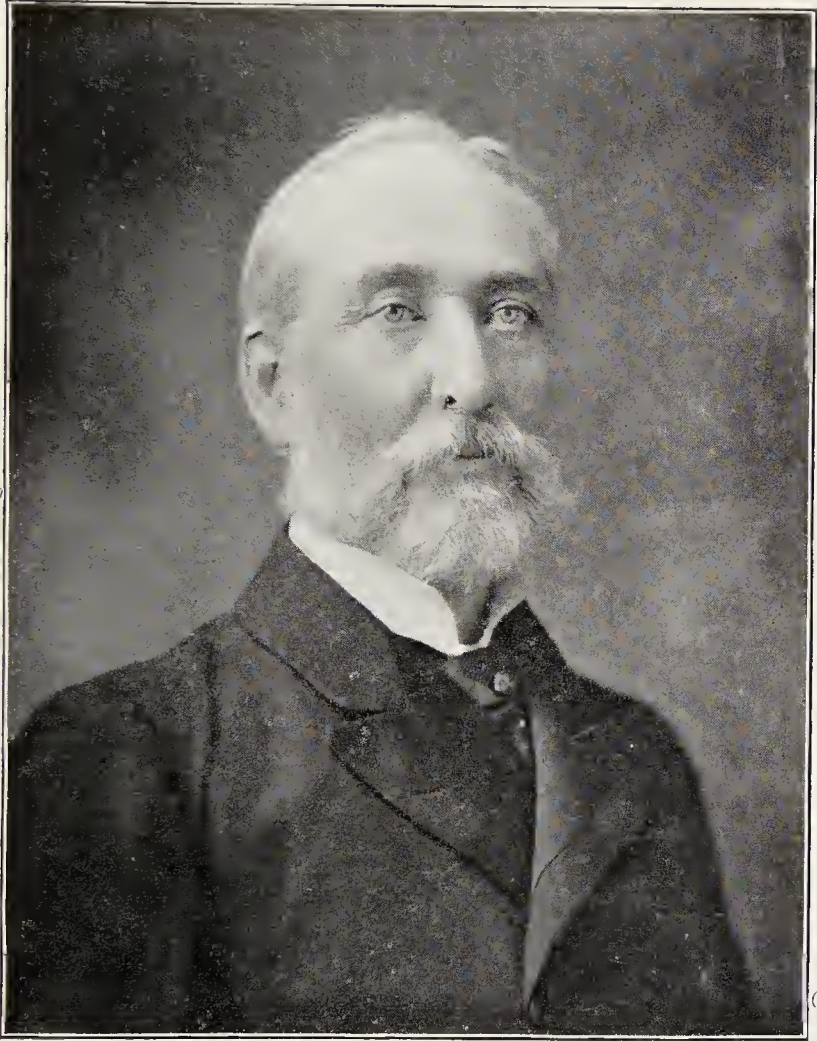
The chairman reminded the congregation that, the Bill presented to the Legislature having passed, the next annual meeting of the congregation would be held in January following.

CHAPTER XVII.

UNVEILING OF TABLET TO REV. WILLIAM DONALD,
D. D. — ANNIVERSARY SERVICES — ELECTRIC
LIGHTING INSTALLED—THE BELL BEQUEST—
ANNIVERSARY SERVICES ST. ANDREW'S SOCIETY—
DEATH OF MRS. MACNEILL—CHURCH EDIFICE
RENEWED AND REPAIRED.—FINANCIAL STATE-
MENTS—MARRIAGE OF REV. L. G. MACNEILL TO
MISS MARY GRAY KENNEDY.

In the latter part of the year 1888, the members of the Union Lodge of Portland Free and Accepted Masons, of which Dr. Donald had been a member, determined to place a tablet to his memory in the new St. Andrew's church. The tablet was prepared and placed in position, and the ceremony of unveiling took place on the evening of January 24, 1889, upon which occasion the church was crowded to the doors. The seats in the centre of the church were occupied by the members of the Masonic fraternity. Upon the platform, a number of clergymen and prominent members of the craft occupied seats. The tablet, which may now be seen at the church, was of white marble, having at the four corners Masonic emblems. The inscription in gold letters is as follows:

ERECTED
by the Union Lodge of Portland,
F. & A. M.,
in Memory of their late Chaplain,
REV. WILLIAM DONALD, D. D.,
Minister of this Church for 22 years,
who died February 20th, 1871,
Aged 63 years.



P. ROBERTSON INCHES

The ceremony was of considerable length, and lack of space will not permit more than a brief mention of the exercises upon that occasion. The opening prayer was by the pastor, Rev. L. G. Macneill, and was in part as follows:

"We Thank Thee that we in this congregation are to-night reminded of Thy great love to us in Thy raising up of men—devotional men—to proclaim Thy blessed truth to us from day to day and week to week. We are certainly reminded to-night by the circumstances under which we are assembled, of Thy gift to us, in the years gone by, of signally devoted and faithful men and pastors of this church. Oh, our Father, we thank Thee for the gift that Thou didst send unto us of our late pastor, Dr. Donald. We thank Thee for his pure private life, for his public life of benevolence and philanthropy, and for all the good he was enabled to accomplish. We thank Thee for the influence he wielded in the winning and keeping of the love and affection, not only of this church and congregation, but of this whole community. We render thanks and praise Thee that the memory of his benevolence, faithfulness and devotion, have lingered in the hearts of the people. We thank Thee that the circumstances which have brought us together are fitted to remind us that there is a memorial of his influence erected in the hearts of the people that will linger long after marble and granite have crumbled away. We thank Thee for the faithful record of his love, and we pray that the memory of his pure, devoted life may be more and more exemplified in our lives."

After the singing of the one hundred and thirty-fourth Psalm, Mr. William A. MacLauchlan, Worshipful Master of the Union Lodge of Portland, formally presented the tablet to Dr. P. R. Inches, chairman of the Board of Trustees of the church.

Following the unveiling of the tablet and its acceptance by Dr. Inches, an address was made by Mr. B. Lester Peters, senior Past Grand Master of the Grand Lodge of Freemasons of New Brunswick. Mr. Peters referred in fitting terms to the Masonic character and career of Dr. Donald, and to the pleasure which his presence gave on occasion of note during his connection with the fraternity. After the address by Mr. Peters there followed the singing of the paraphrase, which commences:

“O God of Bethel, by whose hand
Thy people still are fed;”

Next in the order of the evening was an able and eloquent address by Rev. Donald Macrae, D. D., pastor of St. Stephen's church and Past Grand Chaplain of the Grand Lodge. Dr. Macrae, in passing, may be referred to as one of the most scholarly and deeply learned among a number of such men who have graced the Presbyterian ministry in the Maritime Provinces of Canada during the past century. He, too, has recently passed to a well earned reward, after a long life spent in the service of the Saviour whom he loved.

In the course of his remarks, Dr. Macrae, upon the occasion referred to, alluded to the fact that he had come to St. John at a later period than that covered by the long ministry of Dr. Donald, and pointed out that they had been students at the same university, and that both were ordained ministers of the Church of Scotland. Continuing he said:

“It was impossible to avoid being struck, at the first introduction, by his air of natural, unaffected dignity. It was a dignity one very soon discovered, begotten of a high-souled, single-eyed devotion to his work; of a worthy conception of the character of his

work as a Christian minister. Underlying this unconscious air of dignity, it was speedily apparent, was a kindness equally unaffected, and which not only swiftly came to the surface, but overflowed in every act and utterance of the man.

“Men more gifted in this or that respect you may have heard, no doubt, but never a man more sincere or earnest in his manner of presenting these verities, never a man more free from vulgarity, extravagance, assumption, sensationalism—all that stamps the charlatan whose aim is almost assuredly personal popularity.

“Above all, Dr. Donald excelled in his pastoral ministrations. In these, emphatically, he was abundant above measure; and what rendered them so peculiarly acceptable was his gentleness and Christian charity—let me add, his fearlessness, evinced during the visitation of the cholera. Young and old welcomed him as a pastor; there are men of middle age in this community who still speak of the Doctor’s kindly ways as he patted them on the head in their childhood and breathed a word of counsel; nor could the tenderest of women be more sympathetic towards the suffering, more comforting to the sorrowing and the bereaved. Never, let me add, did pastor labor more earnestly or successfully to enforce the spirit of duty, to elicit the Christian graces at large.”

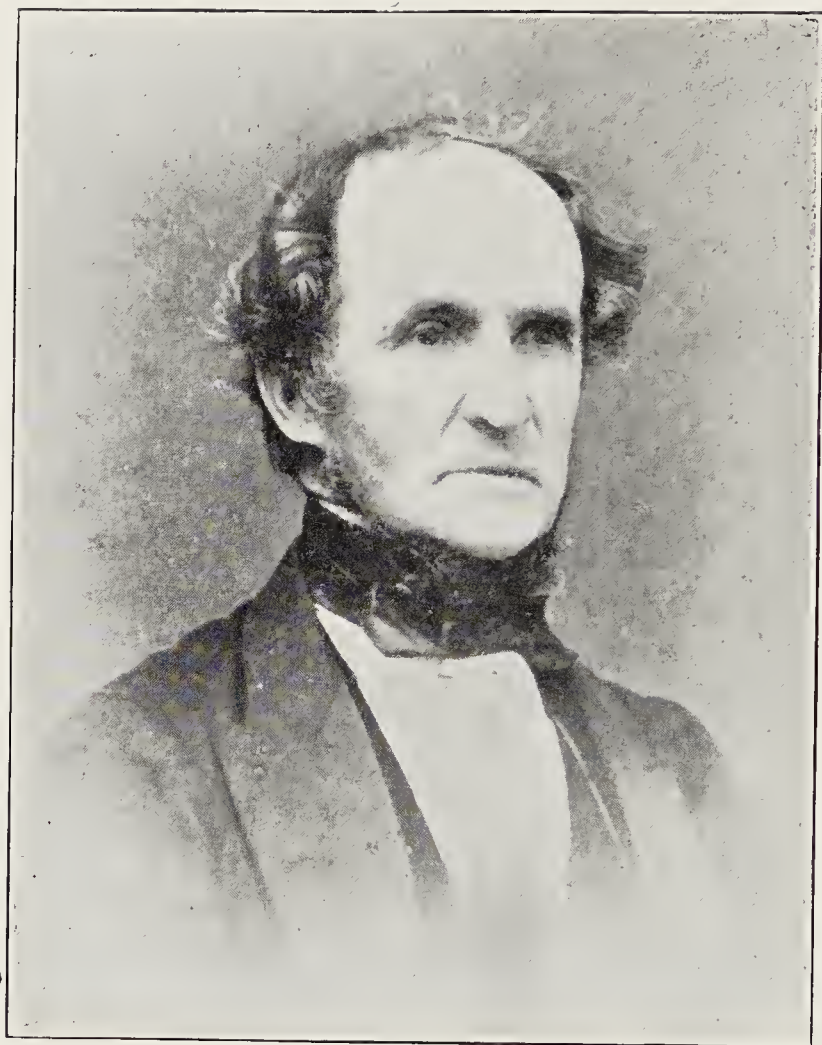
Christmas morning, 1888, at the residence of Rev. L. G. Macneill, St. John, was the scene of what must have been a very delightful occasion to the pastor of St. Andrew’s Church. A deputation called to express to their pastor and Mrs. Macneill, the esteem and good wishes of St. Andrew’s congregation, and to accompany these good wishes with the substantial gift of a purse containing \$200.00 in gold. Mr. Macneill replied thanking the deputation, and through

them his thoughtful people for this renewed and practical proof of their love and esteem. He said that this was but the climax of a number of Christmas presents received by him and Mrs. Macneill, tending to make this a very happy and hopeful festival, and to promote the kindly and affectionate feeling that at present exists in the old Kirk.

On January 23, 1889, the annual congregational meeting was held. The annual statement showed the ordinary revenue of the year to be \$5,785.00, and the contributions for special charities and the schemes of the church \$1,821.00, making a total of \$7,606.00. It was unanimously voted to increase the pastor's salary to \$2,250.00, an advance of \$250.00.

Upon the occasion of his third anniversary service, held on October 12, 1889, Mr. Macneill preached from the text "Who hath despised the day of small things." As on former occasions, the sermon was partly historical in its character and in part a review of the work of the St. Andrew's congregation.

"Mr. Macneill said that he had recently come upon some letters written by the late Dr. George Burns, the first settled pastor of St. Andrew's Church, and in these letters he found a valuable addition to our knowledge on the subject. The first Presbyterians were the Loyalists, whose virtues the preacher dwelt upon at some length. Dr. Burns affirms that a vast proportion of these leal-hearted refugees, those Pilgrim Fathers of ours, were Scottish and American Presbyterians. As the men of the 'Mayflower' planted Puritanism in New England, so the Loyalists brought hither the principles of this church. In answer to the question, 'What steps did these Presbyterians take towards church building?' It was said that they held a meeting in 1784, at which it was moved, seconded and agreed to petition for a grant of land upon which to build a Presbyterian Church.



JOHN WISHART

They received the grant, and then called another meeting, and took steps to erect a church. They laid the foundation on what is now Queen Street, between Sydney and Carmarthen, and began to build, but they never completed it. They were too poor to go on with the work. The government refused to help them further; the Scotch Church rejected their appeal, and through poverty and parental neglect, the grand opportunity was lost of establishing a church which Dr. Burns affirms 'would have embraced in its communion almost the whole of the Protestant population.'

"Mr. Macneill gave a graphic account of Dr. Burn's work, of the struggles he had, and of the victory he achieved. He alluded to the debt of obligation the young minister was under to the Earl of Dalhousie, then Governor of Nova Scotia, who greatly aided the cause; and who left as a token of his distinguished favor a solid silver communion service still in use in the church. One young man joined the church the year after Dr. Burn's settlement in 1818, and is still in the communion, viz: the father of the Session, John Wishart, who has been with the church for seventy-one years, and is now (1889) in his ninety-first year. From Mr. Wishart's recollections, the preacher drew a picture of a service in St. Andrew's Church in those days, seventy years ago, and contrasted it with the service to-day. He shewed Dr. Burn's dislike to 'choirs,' to the 'ranting lively style of singing,' and his fondness for the 'precentor and his desk,' and the 'grave sweet melodies' of the fatherland.

"Seventy years have gone by since these beginnings. We have in the city six self-supporting congregations, with 900 families, over 1000 communicants, and an income for the past year of between \$20,000.00 and \$25,000.00. Looking over the province we have over 200 churches and stations, 20,000 adherents, and an

income of \$80,000.00. Extending our glance we see the Canadian church reaching from ocean to ocean, with half a million adherents, and an annual revenue of \$2,000,000.00."

The pastor was surprised on Christmas eve, 1889, in a very pleasant way. A deputation of young ladies waited on him, and on behalf of his Bible-class presented him with a very handsome lamp. Many other valuable, useful and beautiful presents testified to the good feeling existing between Mr. and Mrs. Macneill and their flock.

In the year 1889 the Young People's Association appears to have been an active and valuable aid in the financial work of the church. At a meeting of the trustees held on the seventh of May, it was ordered that the moneys placed at the disposal of the board by that association be used to pay off the indebtedness of the church to the estate of the late William Elder, "it being the last but one of the old debt claims." Again, at the meeting of trustees held on the ninth of December, the chairman of the finance committee reported that the same association had paid two bonds of the church of \$100.00 each.

In January, 1890, at the annual congregational meeting the statement submitted showed the total ordinary expenses for the year 1889, to be \$5,970.34, and the special collections during the year, \$1,510.04. The liabilities at the close of the year were as follows: Floating debts, \$829.88; bonded debt, \$3,500.00; mortgage, \$30,000.00, making a grand total of \$34,329.88.

On March 11, 1890, a special congregational meeting was called to consider the financial condition of the church, and to devise some plan by which the sum of \$5,000.00 might be raised with which to pay off the floating debt of the church. A committee of twelve members was appointed, but apparently no

serious effort was made, during the remainder of that year at least, for at the following annual congregational meeting we find that the debt remained at precisely the same figure.

In July, electric lighting was installed in the main auditorium of the church, at a cost of somewhat over one hundred dollars.

The fourth anniversary sermon, preached by Mr. Macneill on the 11th of October, 1890, was not of an historical character as on the previous occasions, and in the evening he preached a strong temperance sermon, which is reviewed at some length in the columns of the *Daily Telegraph* of the following day.

On the 22nd of October, Mr. and Mrs. Macneill were visited by what the *Daily Sun* describes as "a great throng that literally crowded their spacious residence on Duke Street." The affair developed into a tin wedding celebration, and the astonished pastor and his wife found themselves surrounded by every conceivable article of use that can be manufactured out of tin. A splendid supper was provided by the ladies and served to the assemblage. The health of Mr. and Mrs. Macneill was proposed and the former responded in felicitous terms. The visitors remained till quite late in the evening, and a most enjoyable couple of hours was spent by all present.

The year 1890 witnessed at least two important changes in the personnel of the choir. At the meeting of the trustees held on October 16, the resignation of Miss Alice Hea as organist, to date from the first of January following, was tendered and accepted. At the meeting of trustees held on the fourth of November the resignation of Mr. Alexander H. Lindsay, son of the late Matthew Lindsay, who had been an acceptable member of the choir for some years, was also received and accepted.

At the annual congregational meeting held on January 21, 1891, the statement for the calendar year just closed showed receipts from ordinary revenue to be \$5,761.43, being about \$160.00 less than the ordinary expenditure. The special collections for the year totalled \$1,428.81, and the total debt, including the mortgage of \$30,000.00, amounted to \$34,326.00.

At the meeting of the trustees held on the tenth of November, 1891, Mr. James Knox, on behalf of the executors of the late Mrs. Joseph Bell, offered to hand over to the trustees of St. Andrew's Church, as residuary legatees, the sum of over eight hundred dollars. On motion, it was ordered that this amount be appropriated towards the payment of the floating debt. At a meeting of the same body, held on the fifth of January following, it is recorded that the sum of \$878.67 had been received by the treasurer of the church. At the first mentioned meeting Dr. P. R. Inches was authorized to purchase two trees, and have them planted upon the ground in front of the church building, to the memory of Mr. and Mrs. Joseph Bell. These trees, two oaks, were duly procured and planted, and thrived for some years, after which the most northerly of the two died, and was replaced by another of the same species. Both of these trees are now in a thriving condition, and are an ornament to the church grounds.

Saint Andrew's day, 1891, falling on Monday, the anniversary service was held on the preceding day. The chaplain for the year being the pastor of St. Andrew's Church, following a time-honored custom, the anniversary service was held in his church, he preaching the anniversary sermon. The sermon upon this occasion was a most eloquent effort, and is reported in full in the columns of the *Daily Telegraph* of the following day. The text was from

Saint Paul's Epistle to the Hebrews, Chapter 11, verse 32. "And what shall I more say? For the time would fail me to tell of Gideon, and of Barak, and of Sampson, and of Jephthah."

The preacher drew his lesson for the occasion largely from the life and works of Robert Burns, Scotland's immortal poet. Burns, he declared, had paid homage to Christ and Christianity, and has left to all subsequent ages the heritage of noblest teachings, side by side with the influence of a somewhat ignoble example. In order to assign him a true place in British authorship he did not feel it necessary to give a sketch of his life or portray the splendor of his genius. That was unnecessary, for all acknowledge his splendid powers. After a brief allusion to some of the failings and shortcomings of the poet, the preacher paid the following eloquent tribute to the poet's memory:

"It is not about Robert Burns himself that I am specially desirous now to speak. He is far away from all our praise and all our blame. We leave him, as we feel we can trustfully leave him, to the God who loved and cared for him better than he loved and cared for himself. But I speak of Robert Burns as a living and active power. As one says of him: 'the man who, by the force of his genius has made his life, his songs, and his poetry a mightier and more permanent influence in the world, more potent both for good and for evil than that of ten millions of men who are living and working around us.' I speak of Burns as a preacher of the religion of Jesus Christ, and though like other human preachers fallible and characterized by exceeding great defects, yet a preacher who, 'though dead is yet speaking' to millions, and will yet speak to millions yet unborn, with a force and a freshness that few regularly ordained preachers possess."

The effort was replete with quotations from prose and verse and was delivered with marked oratorical ability. It was generally conceded to be one of his most able deliverances since occupying the pulpit of St. Andrew's Church.

"In St. Andrew's Church, October 2, 1891, Rev. Mr. Macneill preached a special sermon, the occasion being the fifth anniversary of his pastorate. His text was: Eccles. vii., 13. Say not thou, what is the cause that the former days were better than these, for thou doest not enquire wisely concerning this. The preacher referred to the habit of men of all generations to refer to the 'good old times,' deploring the days that were gone, as being better than the present. Social arrangements, as well as physical conditions, have improved, and while many things exist which we would like to legislate out of existence, for instance the liquor traffic, society is by no means retrograding. Cannibalism, piracy, persecution, human slavery, sectional hate have almost disappeared. The poor man has a better chance of living than ever before, morally there is a change for the better. The extension of the franchise, the punishment of evil-doers, the improvement of literature, heresy, lack of reverence for sacred things, the observance of the Sabbath, and many other points of interest were enlarged upon in a powerful and instructive manner.

"By way of illustration the preacher referred to the progress of St. Andrew's congregation during the past five years, leaving his older hearers to say whether the olden days were better than the present. He alluded to the handsome church edifice, lately repaired and partly re-painted, a building at once pleasing to the taste, uplifting the imagination, and offering a most comfortable place of worship. He referred to the simple, chaste and beautiful style of worship practised, to the practical and evangelical

character of the preaching, calling his people to declare if he had not for five years tried to declare unto them the whole counsel of God. He also spoke of the musical part of the service, complimenting the musical friends, both in and out of the choir for the improvement, and calling on the congregation for practical encouragement and co-operation. He pointed out the large increase in attendance, and appealed to pew-holders to deny themselves to accommodate the strangers who come in ever-increasing numbers. He referred to the flourishing state of the finances, and said that in face of a decreasing city population, a larger number came to church, larger collections were taken up, and larger amounts were subscribed to missions and benevolence. He alluded to the steadily increasing communion roll, and dwelt thankfully on the harmony and cordiality of the people, specially thanking them for the greatest kindness to himself and his family.

"Mr. Macneill concluded in a very earnest and solemn appeal to his people to work, seeing that the day is far spent. Seventy times he had followed the nodding hearse to the cemetery in these five years, and among them some earnest useful workers.

"Let us be greatly encouraged by the gains already made, and with open eye and ear find signs of progress in religious, as well as moral and physical spheres."*

"Rev. L. G. Macneill and Mrs. Macneill were both kindly remembered by their attached congregation on Christmas day, 1891. Among many other presents, both useful and ornamental, deputations came from the gentlemen of St. Andrew's Church and from Mr. Macneill's Bible class, with gifts of gold amounting to nearly \$200. The ladies also remembered Mrs. Macneill in a present of a beautiful quilt of eider

* News clipping.

down. Mr. Macneill replied in suitable words, thanking the several deputations for their generous gifts."*

The year, 1891, appears to have been a most prosperous one, financially, for St. Andrew's Church, as will be observed from the following abstract from the treasurer's statement for the year, which ended on the thirty-first of December.

The ordinary receipts, including the Bell legacy, before alluded to, and the debt liquidation collections, were \$8,183.02; special collections, \$2,618.33. The payments during the year, including \$1,600.00 paid on account of notes, were \$9,402.81. The old claims and liabilities paid during the year were \$3,377.78. The liabilities at the close of the year were, including the mortgage of \$30,000.00, \$33,279.10.

At a meeting of the trustees, held January 19, 1892, resolutions were unanimously passed thanking the Debt Liquidation Committee, The Young Ladies' Aid Society, and the Young Peoples' Missionary Circle, for generous aid in paying off the debt of the church.

On the following evening, for which the annual congregational meeting had been called, no business was transacted, but the meeting "adjourned as a mark of respect to the memory of Mrs. Macneill, our pastor's wife, who had passed away on the previous evening."

The death of Mrs. Macneill was heard of with sincere regret. The event was not unexpected, as she had been confined to her home for several months, suffering from an illness from which the best medical skill could afford but transitory relief. She endured her sufferings with scarcely a complaint, and was

* Sun, 26th December, 1891,

conscious up to within a short time of her death, which took place a few minutes before six in the morning of January 20, 1892. She was one of the most active members of St. Andrew's congregation, being president of the Ladies' Foreign Missionary and the Ladies' Home Missionary societies. She was deeply interested in all matters relating to the church, and labored no less earnestly among the sick and poor, not only those connected with St. Andrew's congregation, but among those who had less rightful claim upon her time and generosity.

Mrs. Macneill was a native of Maitland, N. S., and was a sister of Alfred Putnam, M. P. for Hants County. She had been married for about twelve years, and left two children. She was only about forty-two years of age at the time of her death.

There was a large attendance at her funeral, the clergymen representing the different denominations being present, besides many friends and acquaintances of the family.

The services at the house were conducted by Rev. D. Macrae, D.D., assisted by Rev. George Bruce and others.

The floral tributes included an open Bible, made of white flowers, bearing the initials W. F. M. S. in violet letters; and beautiful wreaths from the Session and the congregation.

The pall-bearers were A. L. Law, George Robertson, W. W. MacLauchlan, J. Gordon Forbes, E. L. Jewett, and W. C. Whittaker. The trustees of the church walked in a body, preceding the hearse.

When the congregational meeting re-assembled on the evening of January 28, there were many expressions of sympathy for the bereaved pastor, and upon motion of J. Gordon Forbes, Esq., seconded by Mr. Thomas A. Rankine and supported by Mr. Alex. L.

Law and others, the following preamble and resolutions were unanimously adopted by a standing vote:

"Whereas, It has pleased Almighty God to remove by death the wife of our beloved pastor, the congregation in annual meeting assembled desire to place on record our sense of the loss which we have sustained as a church and congregation by the death of Mrs. Macneill; be it therefore

"Resolved, That we deeply mourn the death of our esteemed sister, who, in every walk of life had, by her many virtues endeared herself to us. In her the sorrowing and the poor have lost a kind and thoughtful friend; and further

"Resolved, We desire to place on record our due sense of how much we owe to her influence and indefatigable labors for the peace, harmony and success which for the past five years has crowned the pastorate of this church, and earnestly pray her example may stimulate us all to more zeal and faithfulness in the Master's work; that we tender our beloved pastor and his family our deep sympathy in this the hour of their sad bereavement, and desire to mingle our tears with theirs in this our common sorrow; and pray that our Heavenly Father, 'who doeth all things well,' may bless to them and us this mysterious dispensation of His providence, so that we shall truly say from the heart, 'Thy will be done.'"

On Sunday, October 16, 1892, Mr. Macneill, having completed the twentieth year of his ministry, and the sixth of his pastorate in St. Andrew's Church, preached as in former years a special anniversary sermon. Upon this occasion his text was "There remaineth much land yet to be possessed." The preacher reviewed in a brief way the events of the year, and pointed out the opportunities and benefits of the

present. The sermon contained much good counsel and advice and was listened to with great attention by those present.

On November 26, 1892, St. Andrew's Society again attended service at St. Andrew's church, and listened to the words of its pastor, who preached from Genesis ii, 12, "And the gold of that land is good." The term gold he used in a metaphorical sense, as representing those characteristics of the land and its people which are the glory of Scotchmen everywhere. After a brilliant word picture of Scottish scenery, and a brief but comprehensive review of Scottish history as embodying the great idea of liberty, he dwelt upon this love of liberty as one of the striking characteristics of the Scottish race. Scotland's love of learning was next considered, and the speaker pointed out that it was her national boast that poverty never prevented a man from obtaining a liberal education. Four great and flourishing universities in so comparatively small a country were the most striking evidence of her people's love of learning, while a host of Scottish names in the list of the world's poets, historians, statesmen, philosophers, orators, inventors and in every branch of learning affords like testimony. Touching the Scottish type of manhood, he showed it in industry, frugality, patience, perseverance, and a belief in honest manly worth and independence. Patriotism was also a striking characteristic, but the most striking was a loyalty to what was believed to be the truth. The Scot and his religion were inseparable, Scottish life was essentially religious, made so through centuries of struggle. When we gathered up the memories and traits of this people, their love of country, their love of liberty, manly independence, and loyalty to truth, we are constrained to admit that "the gold of that land is good."

About the end of November, 1892, the pastor announced that the trustees had just completed the repairs on the roof of the building, at a cost of \$500.00; and that the ladies had decided to paint and re-carpet the interior of the church, the cost of which was estimated at \$700.00. He asked the congregation to give the ladies, who should call upon them in the following week, the sum of \$1,200.00 for these purposes. At the service held on December 9, just two weeks after the appeal was made, he had the pleasure of announcing the complete success of the ladies of the church, for the sum of \$1,201.25 had been subscribed, and almost all of it was already in the hands of the treasurer. The total cost of the repairs upon this occasion amounted to \$1,492.50, of which \$500 was for repairs to roof, \$395 for new carpets, \$530 for painting and \$67.50 for laying the carpets.

At the annual congregational meeting, which meeting is referred to below, held on January 18 following, it was unanimously resolved "That the cordial thanks of the congregation of St. Andrew's Church in annual meeting assembled, is hereby tendered to the ladies who so successfully canvassed the congregation for subscriptions in aid of the repairs to the church edifice." The secretary was instructed to communicate this resolution to the ladies' committee through the pastor, who was secretary of the committee.

In the Christmas remembrances this year, in spite of the heavy demands for unusual expenditures, the pastor was not forgotten by his congregation, but was the recipient of a handsome silk gown, as well as of other minor gifts from individuals.

At the annual congregational meeting in January, 1893, the receipts for the year were announced as \$9,282.99, the expenditures being \$8,432.99, leaving a balance on hand of \$850.00. During the year

\$960.00 was contributed towards the schemes of the church and benevolence, nearly \$700.00 in paying old liabilities over \$1,400.00 for interest on debt; over \$3,000.00 for salaries; and the balance on repairs and incidental expenses. Within the six years just closed the pew rents had increased from \$1,455.00 to \$1,845.00; envelope collections from \$1,477.00 to \$1,823.00, and plate collections from \$886.00 to \$1,036.00. Within the same period several thousands of dollars of debt had been liquidated, and the church building thoroughly repaired. The liabilities outstanding, exclusive of mortgage of \$30,000.00, were at the end of the year 1892, \$3,614.07.

The pastor spent his summer holidays, in the year 1893, in a most enjoyable trip to western Canada, returning through the United States. Port Arthur, Fort William, Regina, Vancouver, Victoria and Chicago were visited, and the local press of the day contains jottings by the way, which indicate that the pastor not only thoroughly enjoyed his trip, but that he used his eyes to good advantage, storing his mind with much useful data, which he might use at a later time. Many old friends were encountered by him at various points upon his journey, and many new acquaintances formed.

During the year a specific bequest of \$375.00 was received from the estate of the late John Wishart. Another feature of the year's work was the addition to the church equipment of an electric motor for the organ, the funds for which were provided largely through the efforts of the Young People's Association.

For the third year in succession, 1893, the St. Andrew's Society held their anniversary service at St. Andrew's Church. Upon this occasion the pastor of the church, who was also the chaplain of the society, chose for his text, John i., 6., "There was a

man sent from God, whose name was John." Using John Knox as an illustration, he spoke first of the debt which Scotland owed to Knox and of the reformation; second of the stamp of independence which Knox had left upon the people; third, of his work for political freedom; and fourth of his work for education and literary progress. The conclusion of the address was a consideration of how Scotchmen could best show themselves to be worthy of Knox. All should cling to the principles for which he battled; rally round the institutions he founded; defend the liberties which he secured, and love and serve the God he loved and served.

At the annual congregational meeting, held January 17, 1894, no business of very great importance was transacted. We find the following entry upon the minute book, which would seem to indicate that an effort was made to interest a larger number of members of the congregation in the annual meetings. As no further reference is to be found in the later pages of the church records, it would seem that the suggestion was not followed up. The following is the entry referred to:—"Before retiring, the pastor suggested that in order to secure a large attendance at our next annual meeting the ladies should take part, and have what might be called a 'congregational tea' with a short programme of music, etc., before going on with the business of the meeting."

The ordinary receipts for the year, 1893, according to the statement submitted at this annual meeting, were \$5,781.57, received from the estate of the late John Wishart, \$375.00, ordinary disbursements \$6,396.99, special collections \$1,103.59, debts, exclusive of mortgage of \$30,000.00, \$3,831.63,

The annual congregational meeting, held on January 16, 1895, was, as usual "opened with reading and prayer, by the pastor, who also read a report of

work done, during the past eight years by those having charge of the 'Debt Liquidation Fund' and recommend that a vote of thanks be tendered to Miss Bessie Cameron and those who assisted her in collecting the sum of nearly \$2,000.00 in that time." A unanimous vote of thanks was accordingly tendered to Miss Cameron and her co-workers for their valuable services during the period named.

Miss Cameron afterwards became the wife of the Rev. Thomas Macadam, of North Bay, Ontario. After the death of her husband, Mrs. Macadam returned to St. John, where she died on July 21, 1901. She was a sister of Mr. R. K. Cameron, at present of St. Andrew's congregation, and of the late J. R. Cameron, both active workers in the cause of the church which they attended.

The financial statement for the year ending December 31, 1894, shows the ordinary receipts for the year to have been \$5,413.33; debt liquidation fund, \$424.00; ordinary expenditures, \$6,004.91; bond, Ladies Benevolent Society, \$424.00. The debts of the church, exclusive of mortgage of \$30,000.00, amounted to \$4,063.41.

The financial outlook, as submitted at the last annual meeting does not appear to have been of a very encouraging nature, and it was decided to issue a circular letter to the members of the congregation, urging them to increase their envelope subscriptions. The response to this circular letter does not seem to have been at all a generous one, as the committee appointed to prepare and issue the circular reported that the duty had been carefully attended to, and that they had received very few responses. A copy of the letter will be found attached to the minutes of the meeting of February 5, 1895.

Notwithstanding the introduction of the electric light into the main auditorium of the church, it was

decided, at a meeting of the trustees held April 2, 1895, to install the Auer light in the lecture room and adjoining rooms.

On April 18, 1895, Rev. L. G. Macneill was married to Mary Gray Kennedy, only daughter of Ald. James Kennedy of the City of St. John, at his residence on Summer Street. The ceremony was performed by Rev. George Bruce, D.D., pastor of St. David's church, and was witnessed only by the immediate near relatives of the bride and groom. After the ceremony, followed by a sumptuous repast, the bride and groom took the train for Halifax. A large number of the congregation and other friends assembled at the station, and wished them a cordial adieu. At Halifax they embarked upon the steamer Vancouver, for England. After visiting several cities on the continent of Europe, they returned to St. John, where the pastor resumed his duties at St. Andrew's Church.

On October 17, 1895, at the evening service, the pastor preached to a large congregation, from the text "My Church," as found in the Gospel according to St. Matthew, 16th Chapter and 18th verse. At the close of his discourse he referred briefly to the present prosperous condition of the congregation, at the end of the eighth year of his pastorate, partly in the following words:

"Another year of delightful peace and congregational harmony has passed. Work has not been interrupted by much sickness. Only one death has occurred in the membership since last anniversary. Attendance at all services has kept well up to the old mark. The finances are in a healthy condition. The special effort to remove \$1,450.00 of church debt inaugurated at the last meeting is within \$190.00 of being successful, and the hope is cherished that there may be no great delay in securing the small balance.

Missionary societies have done good work, contributing the sum of \$627.00, last year, nearly double what was raised for those purposes in the first two or three years of the present pastorate. Eight years ago the roll of the communicants numbered 157. There have since been added 175 new names, making a total of 332. Of these ninety have died or removed to other places, leaving a net increase of eighty-five, or over fifty-four per cent. The present membership is 242. The attendance at the week night services has improved, and the Sunday School has been conducted with its usual efficiency. Allusion was made to the volunteer choir, who had done so much to aid in the work of the church.

At the annual congregational meeting held January 15, 1896, the pastor submitted two propositions to the gathering, the first was that the various Presbyterian churches in the city were to support a Presbyterian hospital nurse, at an estimated cost of \$175.00 per annum; the second that the appropriation to the choir, now \$600.00, should be materially increased, say by \$150.00 per annum.

Messrs. Alex L. Law, W. C. Whittaker and A. D. Smith were appointed a committee to confer with other Presbyterian churches with reference to the plan proposed for the support of a nurse. To this matter no further reference appears in the church records, and we may presume that no practical result followed.

The proposal to increase the choir fund appears to have met with a much more hearty response, for of the sum required \$103.50 was pledged before the meeting adjourned, and Messrs. Beverly R. Macaulay and Henry C. Rankine guaranted the amount of the balance asked for, and were appointed a committee to deal with the matter.

The ordinary receipts for 1895 amounted to \$5,783.16 and the disbursements to \$6,215.75, a balance of nearly \$570.00 on the wrong side of the account. The outstanding debts, exclusive of the mortgage of \$30,000.00 were stated to be \$4,499.00.

During the year, 1896, the church appears to have taken into consideration the matter of the boundaries of the church property. At the meeting of the trustees held May 6, 1896, Mr. James Knox reported that he had seen Mr. Hugh H. McLean with reference to an entrance from his lot to the church property, and that gentlemen had promised to draw a lease covering the privilege asked for and submit the same to the trustees.

Mr. Ward C. Pitfield, who at that time was the owner of the property to the south of the church lot, fronting on Germain street, was apparently making use of the church grounds as a rear entrance to his lot, and Mr. Knox was also requested to see him with reference to the matter.

At the same meeting of the trustees, May, 1896, a request was submitted from Mr. Arthur Rankine and others that certain lands held by the church and situated in the parish of St. Martins, St. John county, be transferred to them. This was the land held in trust by the trustees of St. Andrew's Church, having been bequeathed to them by the late John Brown, farmer, for the purpose of a burial lot. As the present Fernhill cemetery had obviated any possibility of the church requiring the property for the purpose named by the testator, it was decided to comply with the request, after having received a legal opinion that the trustees in making such conveyance would be acting within their legal rights. This opinion appears to have been of a favorable nature for at the meeting of trustees held on the November 10th following, the chairman reported that the transfer of the lot had been duly completed.



JAMES KNOX

The St. Andrew's Society had resolved to observe the annual festival of that society, 1896, by attending service in Carleton Presbyterian church. Owing, however, to repairs then being effected in the Carleton church, the service was held in St. Andrew's Church, the sermon being preached by the chaplain elect, the Rev. James Burgess, to a large gathering.

At the annual meeting held on January 20, 1897, but little business other than that of a routine nature was transacted. The financial statement submitted for the preceding year showed the ordinary receipts to be \$5,843.04, the ordinary disbursements, \$6,184.75; the special collections, \$1,023.26, and the debts, exclusive of the mortgage of \$30,000.00, \$3,745.

CHAPTER XVIII.

REV. LEANDER G. MACNEILL'S TWENTY-FIFTH ANNIVERSARY — ILLNESS OF THE PASTOR REPORTED TO THE TRUSTEES—REPORTS OF ANNUAL MEETINGS —THE CENTURY FUND—MR. MACNEILL RESIGNS THE PASTORATE — EXPRESSIONS OF LOVE AND TENDER FEELINGS FOR THE PASTOR IN HIS SAD AFFLICTION.

There was a service and a sermon of unusual interest at St. Andrew's Church on Sunday, November 7, 1897, when the Rev. L. G. Macneill, the pastor, celebrated the twenty-fifth anniversary of his ministry, preaching from Psalms cxliii, 5, "I remember the days of old, I meditate on all Thy work; I muse on the work of Thy hand," making reference to his long work in the church. Opening with a reference to the value of memories which we cherish of the past experiences, successes and failures, Mr. Macneill said:

"It is not often that I venture upon personal references, but there are, I think, stages and halting-places in a man's life journey that should be used for retrospection; there are day's in a man's ministry that are especially suggestive to minister and people; days that recall interesting memories of the way God has led his church. One of such points of retrospection a minister reaches when he has finished a quarter of a century of pulpit and pastoral work.

"Your pastor has come to the silver wedding of his ministry. On our last communion Sunday, eleven years had passed since he spent his first Sabbath with St. Andrew's Church. No special



REV. L. G. MacNEIL

allusion was then made to the past, as had been customary in former years, and the reason was that it was thought best to reserve such remarks as suggested themselves until the completion of a quarter of a century's ministerial work.

"It was on November 12, 1872, that your pastor was ordained to the ministry by the Presbytery of Halifax. The service took place in Maitland, with great solemnity and impressiveness. Following the able and successful ministry of Rev. John Currie, who had been for twenty-five years the professor of Hebrew in the theological seminary at Halifax, one could not but feel the great honor and responsibility of the position. It was a position to which I felt myself summoned by the clear voice of conscience. From the professor's chair and the business of teaching languages, which I had supposed to be my vocation, I had come to hear the voice of God distinctly indicating my appointed work as that of a Christian minister. We found splendid material in Maitland. They were Presbyterians of the old type, true and loyal to the church of their fathers and faithful helpers of him they had chosen as their young minister. Maitland was very prosperous, and from the time of our settlement the church also prospered. God was manifestly with us. He did great things for us and our hearts were glad, during the six years of our Maitland pastorate. I remember having a busy yet enjoyable time; several calls to other churches were refused, but when, in 1878, the invitation was received from St. Andrew's Church in St. John's, Newfoundland, to become their pastor, we felt it to be our duty to accept. The circumstances in that far-off isolated field were peculiar. During a visit in search of money to remove a foreign mission debt, we discovered that two congregations of Presbyterians, which had been separated and

struggling for more than thirty years, had lost their churches by fire and were in the act of building one united church, and were in hopes of securing a pastor who should succeed Dr. Moses Harvey and Mr. Patterson, who had retired from their charges to make a united church possible. We went, became acquainted, acquaintance ripened into attachment, and the result was a unanimous call to the pastorate of the new church. On Christmas Day, 1878, we entered upon our work in St. John's, where for eight years we had the pleasure of ministering to a noble congregation. Misgivings regarding the union of the churches disappeared. The interest of the congregation steadily advanced. A beautiful church and manse, a well equipped academy, all free from debt, testified to the earnestness of the workers. Large sums were contributed to religious purposes, adherents increased thirty per cent, Sunday school one hundred per cent, and there was a large and substantial addition to the membership. Looking back to the eight years, during which it was our privilege to exercise the ministry of Christ in St. John's, I bear witness to the earnestness and unity of my dear old flock. Many were the life-long friends I made there and when, last summer, I visited the old field, after an absence of ten years, I found the old spirit still alive, a multitude whom I had baptized had grown up to be helpers and supporters of the church. The fire that had swept away their church and manse had failed to burn up the zeal and enthusiasm of the many loyal-hearted sons and daughters of the Kirk; and I had the privilege of opening a splendid new structure to the glory of God before a very large congregation.

"On October 14, 1886, our induction into this church took place. From frequent retrospective glances at the anniversary of that day we are all familiar with the course of the present pastorate. It

is not needful that I should refer to the details at the present moment beyond noting that I have had with you eleven busy and not altogether fruitless years of ministerial work.

“And so, in these three congregations five and twenty years have been spent in almost unbroken labor.

“Statistics do not give an altogether just view of spiritual results. The best part of every minister's work cannot be tabulated or represented in figures, yet figures serve some purpose. During this quarter of a century, I find from records which I have kept that I have preached about 3,000 sermons and made about 1,500 addresses and lectures. I have dispensed the ordinance of baptism to 630 persons and the sacrament of the Lord's supper 100 times. I have been permitted to receive 534 persons into the church fellowship, viz: 167 in Maitland, 149 in St. John's and 218 in this church. I have celebrated 165 marriages and conducted the funeral services of 351 individuals. My three congregations have been marked for their great liberality. Maitland raised for religious purposes in six years \$18,000.00, St. John's in eight years \$80,000.00, and this church in 11 years \$90,000.00, in all over \$188,000.00, of which over \$30,000.00 was for missionary and other schemes of the church. Let these few statistics suffice to indicate a few lines of activity during the period under review.

“Perhaps the greatest event ecclesiastically, in the past quarter of a century in the Dominion of Canada, has been the union of the churches. When I was ordained a minister, the thought of occupying a seat in a united general assembly representing all the Presbyterians from the Atlantic to the Pacific was but a dream. The synod of Nova Scotia had been formed in 1817. The synod in connection with the

Church of Scotland was formed in 1840. A third union in 1860 produced the synod of the Presbyterian churches of the lower provinces. The following year witnessed the union of the Canadian Presbyterian synod. In 1866 New Brunswick churches united with the synod of the lower provinces. In 1868 another union formed the synod of the maritime provinces in connection with the Church of Scotland. There were still, however, after these six unions, four separate Presbyterian churches in Canada. It was one of the grandest ecclesiastical events in the period under review, when there was consummated the seventh and final union of all the Presbyterian bodies in Canada, which took place in 1875. The wisdom of the union has been evidenced by the splendid progress of our beloved church.

"In constant effort for the upbuilding of our beloved church in the maritime provinces and in the extension of our Redeemer's kingdom throughout this land and other lands. I have been busy for a quarter of a century. And so the days have passed "like a tale that is told." When the next quarter of a century ends the voice that utters these words will probably be silent. Another voice will be heard in this pulpit and for the most part another congregation will occupy these pews."

In closing the address, of which the foregoing is but a brief synopsis, the pastor referred to the many earnest men and women with whom he had in his work been associated, and thanked God that for twenty-five years he had been permitted to preach a living, loving, personal and practical gospel.

On the following day, Monday, November 28, a large congregational re-union was held in St. Andrew's lecture room, in honor of the pastor's twenty-fifth anniversary of ministerial work. In



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addition to a large representation from the congregation, there were a number of brother ministers and other friends from other city churches present. The room was tastefully decorated, and the affair is referred to in the local press of the day as having been a great success. The chair was occupied by Mr. George Robertson, then mayor of the city and one of the elders of the church, and that gentleman in his opening address paid a just and eloquent tribute to the work of the pastor. Short addresses were also given by Rev. Messrs. T. F. Fotheringham, Rainnie and Fraser of St. John and Rev. Arthur S. Morton of Fairville. All of the speakers were able out of their own experience to say some kindly things about the pastor of St. Andrew's Church. After Mr. Macneill had been called to the platform, Mr. Alexander Macaulay, on behalf of the ladies of the congregation, presented him with an elegant case of silver spoons and forks, initialed and bearing the inscription, "Presented to Rev. L. G. Macneill on the twenty-fifth anniversary of his ministry by the congregation of St. Andrew's Church, St. John, N. B.—1872-1897." Mr. Macneill expressed his grateful sense of appreciation, and after a brief retrospective glance, which recalled pleasant memories of Maitland, St. John's, Nfld., and this city, spoke of some of the lessons his experience had taught him, among which was, he said, a realizing sense of how very far short he came of his ideals. He had learned the value of hard work, and hoped to be found hard at work when the final message came to him. An enjoyable musical programme, followed by a sympathetic address by Rev. George Bruce, pastor of St. David's church, brought the formal portion of the programme to an end, and a committee of the young ladies of the church served some light refreshments and social intercourse was indulged in for a short time.

At the annual meeting of the congregation held on the 19th of January, 1898, the usual quiet monotony of the proceedings was enlivened by the following abstruse proposition, which was submitted to the meeting, the wording used being quoted from the records of the church:—

“A proposed amendment to the Act of 42nd Victoria A. D., 1879, Cap. XXXIII, was submitted. This was amended by 60 Victoria A. D., 1897, Cap. LXXVIII, which repealed the whole of Act 51 Victoria, Chapter 55 intituled (sic) An Act in addition to and in amendment of the laws relating to Saint Andrew's Church in the City of Saint John, and amended Act 42 Victoria, Chapter 33, so that the annual election of Trustees would be held on the third Wednesday in January, between the hours of 7 and 9 o'clock in the evening, instead of on the first Wednesday in June, as heretofore.”

The substance of this elaborate statement, clear as a rule only to the mind legally trained, is to be found in the few closing lines.

The financial statement submitted again shows an increase in the floating debt. The abstract is as follows:—Ordinary receipts during the year 1897, \$5,429.22; ordinary disbursements, \$5,979.77; special collections, \$1,062.75; debts, exclusive of mortgage of \$30,000.00, \$5,335.

At a meeting of the trustees held on February 1st, Mr. W. Rae Wilson was appointed secretary at a salary of \$100.

In 1898 the ladies of the congregation appear to have rendered material aid to the trustees in the matter of debt liquidation, for we find the following entry in the minutes of the meeting of trustees held on March 29th:—A vote of thanks was passed to the ladies of the congregation, Mrs. Hugh H. McLean,

president, for the sum of \$600, to be devoted to the liquidation of the floating debt.

At the annual meeting held on January 18th, 1899, no business other than that of a routine character appears to have been transacted. We find that the ordinary receipts during the past year were \$6,001.99; the ordinary expenditures, \$6,168.43; the debts, exclusive of mortgage of \$30,000.00, \$5,475. No statement of any special collections taken during the year are mentioned in the printed financial statement submitted to the meeting, although there is no doubt that such collections were duly held, as in the preceding and following years.

On April 25th, the chairman reported to the meeting of the trustees that Sarah J. Ferguson, widow of the late William L. Ferguson, M. D., had left to the trustees of St. Andrew's Church, certain freehold property on Duke Street. This formed the nucleus of what is now known as the Ferguson Fund. At a later meeting an offer of \$3,000.00 from W. J. Parks, was submitted for the property, but declined, the trustees deciding to sell the property at public auction. The wisdom of this action is apparent, when we learn that at the meeting held on June 25th, the chairman reported that the property had been sold at auction for \$4,025. The money was ordered to be deposited in the Bank of Nova Scotia at 3%, subject to call.

At the meeting of the trustees held on May 1, 1899, a very painful duty devolved upon the chairman. Upon that occasion Judge Forbes called the attention of the board to the continued illness of the beloved pastor, the Rev. L. G. Macneill, and upon motion two months additional leave of absence was granted to him, the church to provide a supply during his absence. There were many expressions of regret at the sad news, and the hope was generally expressed

that the pastor's illness might be of but short duration.

At the annual meeting of the congregation, held on January 17, 1900, the business was again purely of a routine character. The financial statement submitted showed the ordinary receipts of the year to be \$5,550.34; the ordinary expenditures, \$5,920.45; and the debts, exclusive of the mortgage of \$30,000.00, increased to \$6,155.23.

At the meeting of the trustees held on September 4th, it was reported to the board, that Mary Griffiths, one of the beneficiaries under the will of the late Sarah J. Ferguson, had died on June 27, 1900.

At the annual congregational meeting held on January 16, 1901, the financial statement submitted showed the ordinary receipts during the past year to be \$5,550.34, the ordinary expenditures \$5,737.67, and the debts, exclusive of the mortgage of \$30,000, \$5,677.01. The special collections during the year amounted to \$2,810.28.

At the annual congregational meeting, held on January 15, 1902, the financial statement submitted by the trustees showed the ordinary revenue during the previous year to be \$5,430.01, the ordinary expenditures \$6,491.26, and the debts, exclusive of the mortgage of \$30,000.00, to be \$4,066.24. The special collections during the year aggregated \$3,327.74.

The report of the chairman of the board of trustees showed that the sum of \$2,058 had been received from the Century Fund, in addition to \$1,142, received during the previous year. This made a total amount of \$3,200.00 received by St. Andrew's Church from this fund. Of this sum \$1,500.00 had been used in retiring the bond of the church for money loaned, held by Mrs. Luke Stewart; the balance of the sum, \$1,700.00 had been paid upon the floating debt of the church.

At the request of Judge Forbes, it was decided, at a meeting of the board of trustees, held on January 13th, 1903, to loan the plans of the church to St. Andrew's Church, Sydney, Cape Breton, of which the Rev. Clarence Mackinnon was the pastor.

The annual congregational meeting was held on January 28, 1903. The final report of the Century Fund was submitted, and a unanimous vote of thanks was tendered to the treasurer of same, Mr. James Kennedy.

The financial statement submitted by the trustees at this meeting showed the ordinary receipts during the year to be \$5,186.46; the ordinary expenditures \$5,445.11, and the debts, exclusive of the mortgage of \$30,000.00, \$2,400. The special collections during the year amounted to \$3,102.34, which included the sum of \$1,624.50 raised to pay the floating debt, which is thus extinguished, the above \$2,400 being a funded debt, namely a bond of \$2,000.00 at $4\frac{1}{2}\%$, and one of the \$400.00 at 4%.

On December 10, 1903, a joint meeting of the elders and trustees was held, Rev. L. G. Macneill having announced to the congregation his inability to further continue in the pastorate of the church, owing to failing health, his condition from year to year for several years past, having become much more acute. This announcement had been heard with universal regret by the members of the congregation. After a lengthy discussion of the situation, on motion of Judge Forbes, seconded by Mr. James Kennedy, it was resolved, "That this joint committee recommend to a meeting of this congregation to be held, that St. Andrew's Church pay a retiring allowance of eight hundred dollars per year to the Rev. Leander G. Macneill, the present minister, for the term of five years, and that a new minister be called at a salary of fifteen hundred dollars."

Messrs. George Robertson and Robert M. Magee were appointed a committee to call on the minister and state to him the action of this committee, and advise him to call a congregational meeting as soon as practicable.

The congregational meeting was duly called, but at the gathering which was held on December 16th, no definite action was taken with reference to a retiring allowance to Mr. Macneill. The hope was expressed at this meeting that Rev. Gordon Dickie who had been acting as assistant to Mr. Macneill for some months previously, might accept the position of pastor upon the retirement of Mr. Macneill. Mr. Dickie thanked the congregation but expressed his regret that owing to a promise already made by him in another direction, he would be unable to accept a call to the pulpit of St. Andrew's Church.

The following kindly and appreciative notice of the long continued labors of Mr. Macneill as pastor of St. Andrew's Church is from the *St. John Sun* of December 17, 1903.

"St. Andrew's congregation is not alone in regretting the retirement of the pastor, who has served that church so faithfully for eighteen years. Mr. Macneill is greatly respected in all the churches, and throughout the community, in whose advancement and well-being he has always taken a deep interest. While he has done his best work in the church over which he had the care, he has always been ready to help with labor and advice any good cause that needed assistance. St. Andrew's is a historic church, whose early history is the history of Presbyterianism in St. John. Eminent preachers have occupied the St. Andrew's pulpit from the beginning. But the fine traditions of the Kirk have been well maintained during the pastorate that now comes to a close. For there are few stronger, more courageous, and more

impressive preachers than Mr. Macneill. Many men and women have grown up in the church under his ministry and he is greatly honored of them all. Mr. Macneill is not an old man, and the greater part of his work as a minister has been done in St. Andrew's. His connection with the church will still continue, so that the relations between him and his flock will be hardly less intimate than they have been during his long and useful pastorate."

The Presbytery of St. John met in regular session at St. Andrew's Church, on January 19, 1904, at which the resignation of Rev. Leander G. Macneill from the pastorate of St. Andrew's Church was presented. Mr. C. S. Everett, representing the trustees of the church, and Judge Forbes, representing the Session, were in attendance. They spoke of the proceedings of the congregation and read extracts from the minutes of the Session, showing what had been done in the matter. Rev. Mr. Macneill was asked to express himself, and adhered to his resignation.

Dr. D. J. Fraser moved, seconded by Judge Stevens and supported by Dr. T. H. Fotheringham, that a committee be appointed to place on record the appreciation of the Presbytery of Mr. Macneill's work. In making this motion the speakers paid high tribute both to Mr. Macneill's personal worth, and to the splendid work he has done during the many years of his pastorate of St. Andrew's Church. The committee appointed was Dr. Fotheringham, Dr. Fraser and Rev. A. H. Foster. It was also decided that the general assembly be asked to retain Mr. Macneill's name on the Presbytery roll, and that an application be made on his behalf to the aged and infirm minister's fund.

The pulpit of St. Andrew's Church was declared vacant on the last Sunday of January, 1904, Dr. Fraser acting as moderator for the congregation.

Great satisfaction and approval was expressed by the Presbytery, at the action of St. Andrew's Church in making such liberal provision for their retiring minister.

On January 27, 1904, at the annual congregational meeting, Dr. Peter R. Inches read a letter from the pastor, Rev. L. G. Macneill, who was absent through illness, embodying expressions of the tenderest regard and affection for the congregation amongst which he had labored for so long, and expressing the deepest sense of regret at being obliged to lay down the work through physical infirmity. On motion the letter was received and ordered to be entered on the minutes, and Messrs. Inches, M. D., P. S. MacNutt, chairman of trustees, and W. C. Whittaker were appointed a committee to reply to Mr. Macneill's letter on behalf of the congregation, reciprocating the love and tender feelings therein contained, and to express to Mr. Macneill the deepest sympathy of the congregation for him in his sad affliction.

At the same meeting it was resolved that commencing with the first of March following, a volunteer choir be substituted for the paid choir previously existing, and that the organist alone be paid.

The financial statement for the past year as submitted by the trustees showed the gross receipts for the year 1903 to be \$5,591.85; the gross expenditures \$6,291.85; the special collections during the year \$1,379.86; and the debt, exclusive of the mortgage of \$30,000, \$3,550.



REV. DAVID LANG, M. A., B. D.

CHAPTER XIX.

INDUCTION OF REV. DAVID LANG. MEETING OF
GENERAL ASSEMBLY. THE ONE HUNDRED AND
TWENTY-SECOND ANNIVERSARY. "RALPH CON-
NOR."

Following the retirement from the pulpit of Saint Andrew's Church of the Rev. L. G. Macneill through failing health, the Rev. David Lang, M. A., B. D., was unanimously called to fill the vacancy. On May 4, 1904, the Board of Elders and Trustees met sederunt, the Rev. James Burgess, Moderator, with Messrs. Kennedy, Law, White, and Forbes, elders, and Messrs. Smith, Magee, Inches, Everett, McIntosh, Rankine, Cameron, and Ferguson, trustees. According to agreement then arrived at the name of Mr. Lang, a licentiate of the Presbyterian Church of Canada, and then at Bradford, New York, was submitted to the congregation and unanimously accepted, as pastor of St. Andrew's Church.

The ceremonies of the ordination of the Rev. David Lang, and his induction into the pastorate of St. Andrew's Church, which took place on the evening of May 31, 1904, were most impressive. There was a very large congregation present, among whom were not a few clergymen of other denominations, including Rev. G. O. Gates, D.D., of the Germain Street Baptist church, and Rev. Howard Sprague, D.D., who had occupied the pulpit upon the occasion of the opening of the new church edifice, in 1879, preaching one of the three inspiring addresses which marked that occasion as one ever to be remembered. In the absence of the Moderator of the Presbytery, Rev. D. MacOldrum, of Moncton, the Rev. James Burgess presided, and related the steps to the call.

After the singing of a hymn, the Rev. James Burgess read the Scripture lesson, and the Rev. T. H. Fotheringham, D.D., of St. John's Presbyterian church, offered a prayer, and the induction ceremony was proceeded with. All the members of the Presbytery present, standing in front of the platform, placed their hands upon the head of him who was from that time to make the service of his Master his life work, and with the offering of a most solemn and impressive invocation by Mr. Burgess that portion of the ceremony was concluded.

The Rev. T. Chalmers Jack, of Sydney, Cape Breton, delivered the charge to the minister. His address was in part as follows:—

“Seek to magnify your office, not by lording it over God's heritage, but by being faithful in the discharge of your duties. By urging a faithful ministry we are also urging a successful ministry. The petition of Habakkuk, twenty-five centuries ago, is the petition of to-day. ‘Revive thy work, O Lord, in the midst of the years.’ If this is not the spirit that moves us, then this ceremony in which we are engaged, the General Assembly which will meet within these walls, and all other religious conventions are meaningless shams.

“‘Paul may plant and Apollos may water, but God giveth the increase.’ Some one may be tempted to ask why, if God alone giveth the increase, should Paul and Apollos be put to so much trouble? But there is a necessary connection between human effort and the increase of the fields. The farmer recognizes this and uses every means in his power to secure a good harvest. As with things temporal, so it is with things spiritual. The planting and watering done faithfully, results must follow.”

In conclusion the speaker urged entire consecration to the great work to which the young incumbent had

been set apart, and that he seek at all times to preach the gospel of consolation to such as were sorrowful.

"Long may you be spared to the ministry of this congregation," he said, "be it yours to work while it is yet day, knowing that the night cometh when no man can work."

The Rev. A. S. Morton charged the people. He reminded them that in the early days of the church, bishops and ministers were accustomed to speak of the congregation under their care as their brides, and the people were proud to be so called. The connection between them must have been very tender to have justified that name. He urged the congregation to bring the same feelings into the church that they cherished in their homes, to trust their minister even when they might not entirely understand him. Nothing will crush a man so quickly as distrust, and nothing would so increase his courage and strengthen his hands in his work, as the knowledge that his people were prepared to follow him without question. "Let there be concord among yourselves," he said, and cultivate a brotherly feeling toward each other and towards strangers."

After the singing of another hymn this solemn and impressive service terminated by the pronouncing of the benediction by the new pastor of St. Andrew's church.

On June 1, 1904, the highest court of the Presbyterian Church in Canada, the General Assembly, held its first sederunt in St. Andrew's Church, the first business of importance transacted being the selection of Rev. G. M. Milligan, D.D., of Old St. Andrew's Church, Toronto, to be Moderator for the following year. Between three hundred and three hundred and fifty commissioners were present at the opening of the Assembly, representing all Canada, from Dawson City in the far west, to Sydney in the far

east. Fifty-eight presbyteries were represented, of which fifty-five were Canadian, and three from outside. The attendance was an unusually large one, due doubtless to the desire of the western men to visit the Atlantic coast.

A committee composed of representatives of all the Presbyterian churches of the City of St. John had been busy for weeks, arranging for the accommodation of the large number of commissioners who attended. That duty, so the local papers of the day tell us, was well performed. Rev. James Burgess of Carleton was convenor of the committee, and Hon. J. Gordon Forbes, secretary.

Many prominent men of the West were in attendance at this, the thirty-first Assembly of the Presbyterian Church of Canada. The sermon at the opening service was preached by Rev. Fletcher, D.D., of Hamilton, Ontario, and the church building, on that occasion, including the galleries, was filled to its capacity.

The Assembly held three sederunts daily, many questions of vital importance in the work of the church were discussed, and in the majority of instances were promptly and satisfactorily disposed of. The press of Canada regarded the gathering as of so much importance that many publications sent special correspondents to St. John to attend and report upon the proceedings. The local press devoted much space to reports of the various sessions.

The St. John *Telegraph* in an editorial of welcome to the visiting members of this distinguished body of men, took occasion to touch upon one of the most important matters to be dealt with, in the following words:—

“The Presbyterian parliament, to whose opening session the *Telegraph* devotes much space this morning, and whose deliberations will command

much prominence in these columns for some days to come, is more than ever important this year, both from the standpoint of Presbyterianism and from the standpoint of the whole Christian church. Representing one of the greatest and most representative religious bodies in Canada, the commissioners from every section of this great Christian country number among them not only clergymen of enviable standing and capacity, but laymen who rank among the foremost of their generation.

“Such an assemblage met for the usual purposes of the Presbyterian church, would be interesting enough. But to this high council come men with a word on their lips, which, if it be not new, had lately been clothed with new power—and that word is Union. Many of the commissioners already have expressed opinions favorable to the merging of the Presbyterian, Methodist and Congregational bodies in one, * * * If the position (of the Presbyterians) should be one strongly favorable to union, the road to that goal will be smoothed mightily for all three of the bodies interested.”

During the second day of the gathering, Walter W. White, Esq., M.D., Mayor of St. John, extended an official greeting to the Assembly, cordially welcoming its members to the city. His address was an eloquent and scholarly one, delivered in his best vein, and was well received by all those by whom it was heard.

Following the Mayor, the Rev. David Lang, the newly inducted pastor of St. Andrew's church, welcomed the assembly in the name of the Presbyterians of New Brunswick. In his address the young pastor spoke of himself as the “baby member” of the Canadian Church, to which Dr. Milligan promptly replied, “You're ower ‘Lang’ to be a baby.”

The evening session of the second day was described as a “Grand Night in Home Mission Work,” and no

doubt it was, judging from the speeches and resolutions as reported. All the speakers were fervent in spirit, and the tone of optimism that pervaded their utterances was most noticeable. The confidence and buoyancy and power, combined with the keen scholarly wit and religious enthusiasm of many of the speakers, were felt by the great gathering, held spellbound during the long session.

The discussion during the third day dealt with the duty of the church to the seats of learning; an increase in the minimum stipend for ministers, and with foreign missions.

The fifth of June fell on Sunday, and it is seldom that the pulpits of the various Protestant churches of St. John have contained in one day such an array of men of brilliant genius and oratorical ability as upon that occasion. Methodists, Baptists and Congregationalists opened their pulpits to their visiting brethren, and it was truly a red letter day in the history of Presbyterianism in New Brunswick. One Anglican pastor publicly expressed his regret that the rubrics of his church did not permit him to invite one of the visiting divines to enter his pulpit, and expressed the hope that the day might not be far distant when there would be a closer drawing together among the followers of Christ.

At St. Andrew's Church, with the history of which this work, of course, particularly deals, two impressive sermons were delivered. That in the morning was by the Rev. Clarence Mackinnon, D.D., then of Sydney, Cape Breton, but now Principal of Pine Hill College, Halifax, Nova Scotia, than whom probably no more welcome speaker ever entered the pulpit of St. Andrew's Church. Unfortunately the press of the day, while devoting whole pages to reports of the various sermons delivered, makes no mention of that by Dr. Mackinnon, so that even a brief outline of

what must have been a most forceful and learned address has not been preserved to us.

In the evening the pulpit was occupied by Rev. Pringle, D.D., who spoke on the mission work of the Yukon. The church was crowded to its capacity upon both occasions. Dr. Pringle did not deliver a formal sermon, but told a story of the trail and the mining camp, fresh and interesting, and stamped with the individuality of a man who boldly asserts that the world is growing better, and that there is an open door to the heart of every man, through which the grace of God may enter in, if we are but wise enough to find it.

Many illustrations of his work were related by Dr. Pringle, who made an eloquent appeal in closing his address for aid in the extension of hospital work, that they might heal the sick as well as preach the gospel. It was almost nine o'clock when the speaker finished his remarkable address, which made a most powerful impression upon all his hearers in the crowded church.

At four p. m., the Assembly communion was held in St. Andrew's Church. This was indeed a solemn occasion, and one that must have left a deep and lasting effect upon the minds and hearts of all those whose privilege it was amid such an assemblage to show forth in this manner the death of the Saviour of the world.

The sessions of Monday, June 6, were full of incident. During the afternoon the debate was upon the question of church union. Eloquent greetings from the Presbyterian church of the United States, North, were presented by Dr. Chapman of Buffalo, who is a native of New Brunswick.

A feature of the day was the welcome extended by Mr. Lang to Canon, now Bishop Richardson of Fredericton, the Rev. John deSoyres and the Rev. W. O. Raymond, as a deputation conveying fraternal

greetings from the Anglican Deanery of St. John. They were welcomed by the Rev. Dr. Milligan, Moderator, and each visitor spoke briefly, the Rev. John deSoyres making a particularly fine address.

Among those who accompanied the deputation were the Rev. William Dewdney, the Rev. G. F. Scovil, Lieut.-Col. J. Russell Armstrong, and Messrs. A. C. Fairweather, W. S. Fisher, T. Barclay Robinson, A. H. Hanington and William M. Jarvis.

At the Monday evening sederunt evangelization in Quebec province was discussed and an appeal made for aid in carrying on the work.

The Assembly closed its last session on Tuesday evening, June 7, after an arduous day's work.

Altogether, the week was one of the most eventful in the history of St. Andrew's church. There was much earnest discussion along many lines of work, and the spiritual strength and uplift communicated to all those whose privilege it was to join in the various services, discussions, and other gatherings, was doubtless of no small moment.

On the twenty-fourth of the same month, the three hundredth anniversary of the discovery of the river St. John by Samuel de Champlain was celebrated at St. John with great rejoicing and much pageantry and ceremonial. In honor of the event the Royal Society of Canada held its annual meeting at St. John, and as an auditorium of suitable size and equipment was difficult to obtain in the city the Session and Board of Trustees cheerfully granted the use of their building for the purpose of holding this most important gathering of the Society. Upon this occasion many men, prominent in church and state as well as in the realm of literature, occupied seats upon the platform, or in the pews of St. Andrew's Church.

On January 18, 1905, the annual congregational meeting was held, the meeting being opened with reading of the Scriptures and prayer, by the new pastor, the Rev. David Lang. The report of the Session, of which Mr. Lang was Moderator, was submitted by that gentleman. The Session had held during the past year fifteen meetings, and the Sacrament of the Lord's Supper had been dispensed four times. There had been a total addition of forty-eight members to the church, the number of names on the communion roll was, at the beginning of 1905, 204; at the beginning of 1906, 244; a net increase of forty during the year. There were thirteen baptisms, six marriages, and in families connected with the church, seven deaths.

During the year, 1905, Mr. Robert S. Cowan was elected to and inducted into the eldership of the church.

During the same year, Messrs. F. Neil and William Brodie presented to the church seating plans, which now hang in the church entry and are of considerable assistance to the ushers in allotting seats to visitors.

The Ladies' Aid Society reported that during the past year they had presented the pastor with a new silk gown, had donated one hundred new hymn books for the use of strangers in the church, and had handed to the trustees the sum of \$100.00. For all of these services a hearty vote of thanks was tendered to the ladies.

That the work of the volunteer choir was also appreciated may be gathered from the fact that they were tendered a vote of thanks, which the secretary was instructed to communicate to the choir master, Mr. F. C. Macneill.

The financial statement submitted by the trustees showed that during the year, 1904, the ordinary receipts were \$5,846.77; the ordinary expenditures,

\$6,164.61; the special collections, \$807.88. The liabilities, exclusive of the mortgage of \$30,000.00, amounted to \$3,306.98.

At the meeting of the trustees held on the eighth of February, following, it was determined to make another effort to wipe out the floating and funded debts of the church. It was resolved "that the trustees present a printed appeal to the congregation on Sunday, March 12th and 19th, to provide funds to retire note due April 2nd. That the minister be asked to make a special address to the congregation on one of the above named dates. Any persons who have not replied to this appeal to be called upon by a member of the Trustee Board." The committee appointed to carry out the details of this resolution submitted a copy of the proposed circular. This matter was again taken up at a joint meeting of the elders and trustees held in the latter part of the year. The effort appears to have met with some success, for in the report of the trustees submitted to the congregational meeting in January, 1906, it was stated that \$1,174.43 had been received on account of the special effort to pay the floating debt.

On November 26, 1905, the anniversary service of St. Andrew's Society of St. John was held in St. Andrew's Church at 4 p. m. There was present a very large congregation, composed largely of members of the society, members of the St. Stephen's and St. Andrew's Scots Brigades, and friends of the Society. Many persons felt an additional interest in the service from the fact that several important offices in the Society were held by adherents of St. Andrew's church—amongst others the first position in the society, namely that of president, to which Mr. Beverley R. Macaulay, one of the members and now an elder of St. Andrew's Church, had just been elected. The Rev. David Lang, pastor of the church, preached

the sermon, upon the subject of "Our Scottish Heritage." The Rev. A. A. Graham, M. A., B. D., of St. David's Presbyterian church, and Rev. George M. Campbell, of the Queen Square Methodist church, assisted in the service. The collection, which amounted to \$27.62, was added to the fund for the poor.

The St. Andrew's Cadet Company was organized about the year 1904, and in May, 1905, largely through the efforts of Lieut.-Col. Hugh H. McLean, Dr. Peter R. Inches, Judge Forbes and others, uniforms for the boys were secured from the celebrated firm of military tailors, Hobson & Sons, of London, England. The appearance of the company on parade was the occasion from time to time of very favorable comment. The uniform was a copy of the fatigue dress of the famous Black Watch regiment. The cost of the uniforms was considerable, and while several of them were paid for by the parents of the boys by whom they were worn, it is doubtful if Colonel McLean was ever reimbursed for the larger half of the amount, \$503.74, which he very generously advanced, in addition to a previously large donation. Lieut. Stanley B. Smith was one of the first to take an active interest in this branch of the church work, and by his untiring activity did much to promote the high standard of efficiency attained. The work is now being continued under the capable management of Major William C. Magee. The officers for the year 1905 were as follows:—Commissioned, Captain Hugh H. McLean, Jr., Lieut. Cyrus P. Inches, 2nd Lieut. K. T. Woodrow. Non-Commissioned, Sergt.-Maj. H. Wood. Sergts. J. Bullock, R. Machum, S. Trentowsky, D. Macaulay; Corps. E. Ellis, A. Machum. Reports for the years following 1905, will be found in the church Year Books for the several years.

At the annual congregational meeting held on January 17, 1906, the pastor advocated the adoption of the system of free pews. After a lengthy discussion it was decided that the matter should be postponed for one year.

A vote of thanks to Mr. and Mrs. F. C. Macneill and to the other members of the choir who had gratuitously and acceptably lead the service of praise during the past year was passed unanimously. A paid choir appears to have been reverted to at this time, for we find by the records of the church that "on motion, the Trustees were authorized to allocate such sum of money as may be deemed necessary for the proper conduct of the choir, and a committee from the Trustees was to confer with the 'Musical Committee' of the Session in this regard."

The ordinary receipts during the year, 1905, were \$5,788.09; special collections towards payment of floating debt, \$1,174.43; donations to hymn boards \$15. The ordinary expenditures were \$5,929.93; note paid \$1000.61; the balance on hand was \$140.61. The floating debt, consisting of unpaid bonds, and exclusive of the mortgage of \$30,000.00, amounted to \$2,400.00. The total amount of special collections and subscriptions received during the year, including the sum of \$1,174.43 previously mentioned, was \$1,982 35.

In March, 1906, the trustees decided to pay the expenses incurred in dispensing the sacrament, in order to obviate the necessity of taking a collection at the service.

It was at the commencement of the year, 1906, that the issue of a Year Book, now a regular feature of the work of St. Andrew's Church, was determined upon. Much valuable data with reference to the affairs of our church and congregation is therein preserved.

The one hundred and twenty-second anniversary of the founding of St. Andrew's Church was held on May 20, 1906, when the Rev. W. T. Herridge, D.D., of St. Andrew's Presbyterian Church, Ottawa, preached to a very large congregations.

At the morning service, before introducing his subject, Dr. Herridge made brief mention of the special significance of the day. In offering his congratulations to the congregation upon attaining their one hundred and twenty-second anniversary, he referred to the fact that few churches in Canada could look back to such a record, and recall the long and faithful service of men who had gone before them. "Other men have labored, and you have entered into their labors," added the preacher impressively. "Had it not been so you would not enjoy the privilege you do to-day, and for the future we may surely hope that this church will continue to be a growing centre in the midst of the whole city." Dr. Herridge followed his preliminary remarks by a very eloquent sermon from the text, "Wherefore wilt thou go to Him to-day? It is neither new moon nor Sabbath."

Quite as eloquent and instructive was the sermon at the evening service, listened to by an even greater assemblage than in the morning, on this occasion from the text, "What have I to do with Thee, Jesus, Thou Son of the Most High?" from the Gospel according to St. Luke, the eighth chapter and twenty-fourth verse. Special music was provided at both services, the choir being augmented for the occasion.

On the following evening, May 21, Dr. Herridge delivered an interesting lecture upon the "Conduct of Life," to a large audience, who listened to and thoroughly appreciated the learned discourse. In the main this was a plea for right living, according to the highest revealed law. The speaker urged that

all men should take an interest in politics, which did not mean the support of a party, but the science of the government of the state. Dr. Herridge concluded his discourse with a glowing eulogy of Canada, and prophesied that the time was not far distant when she would take her place among the great nations of the world.

The collections taken at the services and at the lecture of Dr. Herridge amounted to \$178.00, which sum was divided between the Sabbath School fund and that for the liquidation of the bonded debt of the church.

In October, 1906, the Annual Sunday School Convention of New Brunswick and Prince Edward Island was held in St. Andrew's Church, and was continued for three days. The Rev. J. C. Robertson of Toronto, General Secretary of the Sunday School movement in the Presbyterian Church of Canada, preached in St. Andrew's Church in the morning of October 14, and in St. Matthew's church in the evening. There was a mass meeting of Sunday School workers in the lecture room in the afternoon, which meeting Mr. Robertson also addressed. At the last mentioned affair His Honor J. Gordon Forbes occupied the chair, and there was a large attendance. The address by Mr. Robertson was followed by the Rev. A. A. Graham, pastor of St. David's church, by the Rev. A. H. Foster, by the pastor, the Rev. David Lang, and others. The various speakers emphasized the importance of the Sunday School teacher's work as a means of winning souls for Christ.

The anniversary service of the St. Andrew's Society was held in St. Andrew's Church, November 25, 1906. The pastor, who was chaplain of the Society, preached upon "The Bond of Brotherhood." The collection, which amounted to \$52.92, was donated to the Sunday School fund.

During the year, 1906, thirty-seven members were added to the roll of membership of the church, against twenty lost by death or removal, leaving a net increase in the membership from 244 members on January 31, 1906, to 261 on December 31st, of the same year. The marriages numbered eight, the baptisms six and the deaths nine. The poor fund amounted to \$88.45, and the sum contributed to the schemes of the church, \$551.18. There was contributed for Bible Society purposes, \$86.25.

In this year there was placed in position upon the front of the church building, the sign board, indicating the name of church, and the name and place of residence of the pastor.

The Sabbath School, under the supervision of Hon. J. Gordon Forbes, superintendent, made considerable progress, the average attendance during the year, 1906, having been over one hundred. The enrollment showed a list of six officers, fourteen teachers, eighty-six scholars in the intermediate, twenty-nine in the primary and thirty-five in the cradle roll departments, a total of one hundred and seventy. The sum of four hundred and thirty-six dollars was collected for the Sabbath School during the year.

In the report of the Session we find the following flattering reference to the work of the Guild:—

“One splendid act of the Guild might be specially referred to because of its being the first of its kind in our church. That was the Christmas tree with refreshments and presents, for over two hundred of the poor children of the city, on the evening of December 26. All who attended, and especially the children, unanimously voted it a great success, and much praise is due the members of the Guild for this good work.”

The ordinary receipts during the year, 1906, were \$6,343.88; contributions to floating debt, \$136.00;

proceeds of services, etc., held by Rev. W. T. Herridge, D.D., devoted to funded debt account, \$82.97. The disbursements during the same period were, on general account, \$6,034.66; bond paid, \$500.00. This left the funded debt of \$2,400.00 still unpaid in addition to the mortgage of \$30,000.

From the Year Book for 1906 we find at page 33 a summary of the cash received by the church from all sources during the year representing a total amount of \$8,224.38.

The anniversary services for the year, 1907, were of an unusually interesting character from the high position in the literary world occupied by the speaker who had been selected to preach upon that occasion. Known to thousands of St. John people as Ralph Connor, the writer of such stirring tales as "The Man from Glengarry," "Black Rock," "The Sky Pilot," "The Prospector," "The Doctor," and others, the Rev. C. W. Gordon, pastor of St. Stephen's church, Winnipeg, arrived in St. John on Friday, May 31st. The series of lectures, addresses and sermons which he delivered while in St. John opened with an evening at the Opera House, where he delighted a large audience with readings from "The Sky Pilot." At the close of the readings, a vote of thanks to Dr. Gordon was moved by His Honor J. Gordon Forbes, seconded by C. N. Skinner, Esq., Recorder of St. John, and tendered by the Mayor of St. John in a short address. This entertainment was under the auspices of the Marathon Athletic Club.

Dr. Gordon had no sooner set foot in St. John, than he was seized upon by the newspaper men, and the press of St. John devoted many columns of space to reports of his views and opinions upon questions Canadian and Imperial, as well as to most ample reports of his formal utterances.

On Sunday, June 2, being the anniversary of our church, as already mentioned, Dr. Gordon preached at both services. In his morning discourse, a most searching one, he dwelt upon the inevitable effects of sin upon the character and destinies of men. His immediate theme was the closing scene in the life of Moses, as detailed in the last chapter of Deuteronomy. While there may be greater pulpit orators in Canada than Dr. Gordon, he is the possessor of certain qualities of voice not always held even by great speakers, and which please and fascinate his hearers. His gestures emphasized the earnestness of the preacher, and greatly aided in the effects of his words, which appeared to flow, like a torrent, straight from his heart.

Just before Dr. Gordon commenced his sermon, the pastor, Rev. David Lang, drew the attention of the congregation to the fact that the day was being observed as the one hundred and twenty-third anniversary of the founding of our church, and read extracts from a short sketch of the history of the church prepared by his Honor Judge Forbes. In concluding his remarks, the pastor reminded his hearers that this was the third anniversary of his pastorate, and thanked the congregation for the generous measure of support which they had extended to him.

At the evening services there was scarcely standing room to be found in the church, and hundreds were unable to obtain admission to the building. Dr. Gordon took as his subject, "The Rich Young Ruler," and in an able sermon, in which he displayed his wealth of imagination and wonderful powers of description, he depicted the life of the rich young man and the meeting with Christ. This meeting, he reminded his hearers, was always a man's one opportunity, and one that should always be grasped when the opportunity offered.

On Monday afternoon following, Dr. Gordon addressed the St. John Canadian Club, and drew the largest attendance experienced at any of the functions of that organization since its inception. The address lasted about an hour, the subject chosen being "Canadian Ideals." The speaker dwelt upon the importance to each Canadian of having a definite aim to accomplish something. The second ideal was that *all* Canadians should accomplish something. Dr. Gordon was listened to with marked attention, his address being a most stirring one.

In the evening of the same day, he delivered a lecture under the auspices of the Women's Missionary Society of St. Andrew's Church, the collection being in aid of Missions. Again the church edifice was crowded, many who did not have an opportunity of hearing him upon the other occasions mentioned, attending this lecture.

Dr. Gordon spoke about an hour, and made a ringing plea to Canadians to preserve and strengthen the high ideals which they have inherited from the Anglo-Saxon race. The lecturer's immediate theme was "The Man of the Church the Safeguard of the Nation."

During the evening, Mrs. L. M. Curren, Mrs. A. P. Crockett and Mr. D. B. Pidgeon rendered solos. At the close of the entertainment an informal reception was held in the school room, where a great many persons took advantage of the opportunity of shaking hands with the gentleman who was so widely known as "Ralph Connor."

Extensive as was the work performed by Dr. Gordon during his visit to St. John, there was still another important address which he delivered, and which has not yet been alluded to, and that was one which he gave to the assembled members of the Evangelical Alliance in the parlor of St. Andrew's Church, on

the morning of June 3rd. His visit was a very great literary as well as religious treat to very many persons of St. John, even beyond the pale of the Presbyterian church, and may be characterized very properly, as one of the very important events in the recent history of this community.

CHAPTER XX.

MEETING EVANGELICAL ALLIANCE — CONGREGATIONAL MEETING, 1908—ONE HUNDRED AND TWENTY-FOURTH ANNIVERSARY CELEBRATION—CONGREGATIONAL MEETING, 1909.—REV. L. G. MACNEILL—ONE HUNDRED AND TWENTY-FIFTH ANNIVERSARY — TWENTIETH ANNUAL MEETING ST. JOHN PRESBYTERIAL SOCIETY HELD IN ST. ANDREW'S CHURCH—JOINT SERVICES, ST. ANDREW'S AND ST. STEPHEN'S CHURCHES INAUGURATED.

The year 1908 opened with a week of united services, under the Evangelical Alliance in St. Andrews Church, commencing on Monday, January 6. The meetings were largely attended. Especially memorable was the Monday evening meeting, presided over by the Rev. David Lang, and addressed by His Lordship Bishop Richardson, on the subject of Missions. An enthusiastic meeting of the Bible Society was held on Thursday evening, January 10th, when the attendance was so large that many were unable to gain admittance to our church building.

Stirring addresses were given by the Rev. W. W. MacMaster, of the Germain Street Baptist Church, the Rev. E. B. Hooper of St. Paul's Episcopal church, St. John, and Mr. Justice Daniel L. Hanington.

His Honor J. Gordon Forbes presided, and the choir of St. Andrew's Church lead the singing. The chairman dwelt with satisfaction on the size of the gathering, as evidencing the interest taken in the work of Bible distribution. Before the close of the meeting Mr. Alexander L. Law offered a resolution which was unanimously carried, to the effect that the executive be reappointed with power to fill

vacancies. In doing so he said a few words appreciative of the work done by the Bible women in this city, Miss Emma Wesley, and Miss A. Henderson.

The meeting was declared to be one of the most earnest and impressive that has been held under the auspices of the Bible Society in St. John for many years.

At the annual congregational meeting held on January 15, 1908, the financial statements submitted for the work of the preceding year showed the following gratifying results. Cash on hand January 1, 1907, \$668.60; ordinary receipts, \$6,435.22; Ladies Aid Society, \$1,000.00; special collections, \$443.75, making a total of receipts amounting to \$8,547.57. The ordinary expenditures for the same period were \$7,032.82; bonds paid \$1,500.00; leaving on hand a balance of \$14.75. The unpaid bills at the end of the year amounted to \$212.17; the bonds unpaid \$900.00; the mortgage, \$30,000.00. At the same meeting the subject of a history of the St. Andrew's church was touched upon. The following is the entry upon the church minutes regarding this work:—

“Rev. David Lang had referred to the fact that the one hundred and twenty-fifth anniversary of the church would occur in May, 1909, and suggested that it would be an opportune time to write up a history of the church. Mr. J. H. McRobbie moved that a committee be appointed to enquire into the matter of getting up a history of St. Andrew's Church since its foundation, and prepare same, and submit to the next annual meeting.”

This resolution was carried, and a committee on church history was appointed, with the pastor as convenor.

At the same meeting the system of duplex envelopes was, upon motion, adopted.

Upon the occasion of the one hundred and twenty-fourth anniversary of the founding of St. Andrew's

Church, which was observed on the seventeenth day of May, 1908, the Rev. James Barclay, D.D., of St. Paul's Church, Montreal, was the preacher selected. The importance of hope in a Christian life was the subject of an eloquent sermon delivered at the morning service. In the evening Dr. Barclay preached a masterly sermon from the words "They divided His garments among them." Reference was made by the speaker to the fact that the date observed was also the ninety-first anniversary of the day on which the pulpit of St. Andrew's Church was first occupied by the Rev. George Burns, D.D. Both of Dr. Barclay's sermons were eloquent and well delivered, and well sustained the high reputation which he enjoys throughout Canada, not alone among the adherents of the Presbyterian Church. On Monday evening, May eighteenth, Dr. Barclay delivered an interesting lecture in the hall of the St. Andrew's Church, which was presided over by His Honor the Lieutenant-Governor of New Brunswick.

During the year 1908 the total cash receipts amounted to the sum of \$7,321.75, including the sum of \$500.00 contributed by the Ladies Aid Society. The ordinary disbursements were \$6,609.29; the Schemes of the Church, \$176.66; the bond retired, \$500.00; leaving a balance of cash on hand amounting to \$35.80. The total indebtedness at the date named was as follows, unpaid bills, \$561.16; funded debt, \$400.00; mortgage, \$30,000.

At a meeting of the trustees held on January 9, 1909, the chairman announced that the Ladies Aid Society, of which Mrs. Hugh H. McLean was the capable and efficient president, had, as mentioned in the foregoing statement, retired the last of the five hundred dollar bonds. On motion, the secretary of trustees was requested to write the ladies acknowledging the receipt of the amount, and expressing the thanks and appreciation of the Board.

A few days later, on January 20, 1909, the annual congregational meeting was held, and upon this occasion the pastor, the Rev. David Lang, strongly advocated the system of free pews, and asked the congregation to adopt a resolution giving effect to his suggestion. After a lengthy discussion, it was resolved that the pews be free in the evening for one year, the resolution being carried by a vote of twenty-seven to twelve.

The pastor having retired from the meeting, the question of an increase in his salary was brought to the attention of those present, and upon resolution an increase from \$1,500 to \$2,000 was ordered, to take effect from January 1, 1909.

At a meeting of the board of trustees held on April 13, 1909, the secretary read the following letter from the Rev. L. G. Macneill, to whom the congregation had, in 1904, voted a retiring allowance of \$800.00 per annum for five years. The letter is self-explanatory:—

“DR. A. D. SMITH,

Treasurer of St. Andrew's Church.

“Dear Dr. Smith:—I have been waiting for a day or two for sufficient steadiness of hand to acknowledge the receipt of your cheque for \$200.00 which completes the payment of the annuity generously voted to me by St. Andrew's Church on my retirement from the pastorate five years ago. I cannot sufficiently thank my old congregation for its practical expression of sympathy in my affliction during these years of suffering, and I would ask you to read this note to the trustees, and would request that its contents be inserted in the minutes and read before the next business meeting of the congregation.

“I would have them know that their generous action has helped me to bear the trials of these years of increasing infirmity, and I pray that God's best

blessings may rest upon a people to whom I am attached by many ties. Hoping that this brief note is not wholly illegible, I am,

“Yours truly,

“L. G. MACNEILL.

The letter was received by the trustees, many of whom individually expressed the kindest feelings and highest regard for their former well-beloved pastor, and in deference to his request it was ordered to be entered upon the minutes.

Mr. James A. Tufts, for many years an elder in the church has left the following kindly reference to the work of Mr. Macneill under whose ministration he worshipped for many years. It is from a short sketch of the church which he left in manuscript form, much of which has been used in preparing the present work. The following is in Mr. Tufts' own words:—

“Mr. Macneill was a most excellent preacher, and during his long pastorate the congregation was deeply and lovingly attached to him. He was a student in the broadest acceptance of the term, a man of critical observation, a profound thinker and a great reader, and hence each sermon was replete with fresh thought and valuable points. We sat under his ministry during all the years that he occupied the pulpit, and cannot recall a sermon that was repeated. His observation was keen, and his deduction from events as they presented themselves before his observation, or as they appeared in the pages of the daily or weekly press, could only be equalled by a man of abilities the equal of those with which he was endowed.”

The observance of the one hundred and twenty-fifth anniversary of the founding of St. Andrew's Church in the month of May, 1909, by a series of special services extending from Sunday, May 16,

until Thursday, May 20, inclusive, was an important event in the history of the church. The pastor was assisted by the Rev. Robert Johnston, D.D., of the American Presbyterian Church, Montreal, a man of much oratorical ability, and one greatly endowed with the gift of moving his audiences by the depth and power of his utterances.

On Sunday, May 16, Dr. Johnston preached at both the regular services, in the morning and evening, and in addition addressed a mass meeting for men in the afternoon. On all of these occasions the church edifice was crowded to the doors. At the morning service the preacher chose as his text the words, "He that lacketh these things cannot see afar off,"—2 Peter, i. 9, and, "As seeing Him who is invisible," Hebrews xi. 27. "The Far Look" was the subject upon which the speaker dwelt. In his discourse he made reference to Henry Clay who had been called a dreamer because upon one occasion, in gazing from the heights of the Alleghany mountains, he had forecast the peopling of the vast plains before him by many millions of people. So with the statesman of our own Dominion who had first caught the vision of the scattered provinces of Canada, bound together, from ocean to ocean, by a transcontinental railway.

"Faith is visible" said Dr. Johnston. "It is that quality of soul that enables one to behold things that are afar off; to see them unseen. Physical shortsightedness subjects men not only to privation but to peril. The same is true in the spiritual world. The peril that particularly threatens the church to-day is materialism. This is the absorption of the soul in the things of this present life. The cure for it is in the cultivation of the far look. Just as we more clearly see the things that are far off, but that are real and enduring, the less do the things that are

temporal and passing appeal to us. Just because the world to-day presses so insistently upon the lives of men and women, we need to cultivate the vision of the things that are spiritual and real.

"The privation from which the church suffers is found in the loss of restfulness in spiritual life. A spirit of despondency approaching to despair is found everywhere in religious literature today. On every side we are told of the failure of the church and of the decline in spiritual life. Such a condition of mind is due to the loss of the vision of God. It is because men fasten their thoughts on things that are temporal and passing that they lose their heart.

"Courage is found in seeing God and living in the consciousness that He is with us. The heart of all is this, said the dying man, restlessly, that God is with us and that this is the heart of the world today."

The afternoon service commencing at four o'clock was a most impressive event. The building, from organ loft to the topmost seat in the gallery, was a sea of men's faces, and the manner in which many of them joined in the old familiar hymns, familiar to them from childhood, betokened an interested audience. The music was led by the Pythian Quartette, composed of Messrs. C. Brown, George Brown, Kenneth Bonnell and Edward Bonnell, who also assisted at various other services held during this special week. The devotional exercises were conducted by the pastor, and the meeting was presided over by His Honor Judge Forbes. Prior to the sermon by Dr. Johnston, there were short addresses by Mr. A. W. Allen, a representative of the Episcopal Church, who spoke upon the subject of foreign immigration into Canada, and by Rev. W. T. Stackhouse, of the Baptist Laymen's Missionary branch, who gave an impressive address on the power of the Gospel of Christ to reach the lost, basing his remarks upon an

incident of his own experience in the mining regions of British Columbia.

Dr. Johnston took as his theme, "Jesus Christ's Appeal to Manhood," taking as his texts, "Come unto Me," Matt. xi. 28; "Come after Me," Mark i. 17. He said:

"Christ's appeal is an appeal for help, and for most efficient help. Today, as truly as in the days of his flesh, Christ treads the way of the cross, and he calls for men to help him to win the kingdom of the world. Only as life is touched by Christ can it become its best. No man can live his fullest life or reach his highest attainment apart from Jesus Christ. The work to which he summons us is one that calls for sacrifice, for statesmanship, and for heroism. Every life, however weak, filled with the divine touch of Jesus Christ, can become efficient for splendid service under Him."

At the evening service again, there was not a vacant seat in the auditorium, and many were obliged to stand throughout the service. The Pythian Quartette again assisted with the musical portion of the service, and solos were beautifully rendered by Mrs. W. A. Harrison and Mrs. W. J. Hemming.

An interesting incident of the service was the singing of the following hymn, written by the pastor of the church:

God of the Years, before Thy throne
We lift our grateful song of praise
For years of life, for victories won,
For gleams of truth, and gospel rays.

Through six-score years and five, Thy hand
Has led a people on their way,
And now upon the heights we stand
And dimly trace our paths this day.

The path we've come, so thickly strewn
 With blessings from a Father's love;
 The path we'll tread to us unknown
 But planned and traced by God above.

God of the Years, before us move,
 In shaft of cloud and fiery flame;
 Thy manna give, Thy Presence prove
 To all who love and praise Thy name.

The subject of Dr. Johnston's evening discourse was "Pilate Perplexed," and he took as his text the words, "What then shall I do with Jesus, which is called Christ?" taken from the Gospel according to St. Matthew xxvii. 22. The preacher pointed out the evident perturbation of mind into which Pilate was thrown by the action of the Jews in bringing Jesus before him. He endeavored to shift the responsibility on Herod, and when he found he could not do so tried to rid himself of the blame by washing his hands and saying, "I am innocent of the blood of this just man, see ye to it."

"This action of Pilate in proclaiming himself innocent of blame did not exonerate him. There were many things that perplexed him. Stories had reached Rome about unjust exactions and insurrections under his misgovernment, and he was not anxious that Tiberius, the most jealous of the Roman emperors, should scrutinize his record. Hence, when Caiaphas hissed in his ear, "If thou lettest this man go thou art not Cæsar's friend," he had visions of a petition to Rome, and delivered Jesus forthwith to be crucified.

"In the old legend Frankenstein succeeded in imparting life to an image of himself he had made. Henceforth he was haunted by the creature. Wherever he went it went, and where he lay down to rest

it was by his side. In the same way, men by their own actions, made their own past, which haunted them. They might try to shift the responsibility for their sins on heredity or some other cause, but in their own hearts they knew that they themselves were to blame. If men could not rid themselves of their past, however, Christ could do it for them, and he urged that all who had not already done so would take Him into their lives and hearts."

On Monday morning, May 17, Dr. Johnston addressed a large meeting of the Evangelical Alliance, which was held in the lecture room of the St. Andrew's Church. He spoke on "Canada, its Needs and Immigration Policy." His address was finely rendered, and was greatly appreciated by all those present. The chief point made by Dr. Johnston in his address was that the policy of "The Open Door" should be consistently followed up by the Dominion of Canada, all nations alike being allowed free access to this fair Dominion of ours. Any country which excluded from its territory the Chinese or the Japanese, the speaker pointed out, was not pursuing a policy which was in accordance with the teachings of our Lord and Saviour. The Rev. James Crisp occupied the chair, the other clergymen present being the Revs. J. C. B. Appel, David Lang, G. A. Kuhring, Wellington Camp, A. B. Cohoe, C. W. Squires, W. O. Raymond, I. N. Parker, J. J. McCaskill, S. W. Anthony, C. R. Flanders, Neil McLaughlin, S. Howard, L. A. McLean, J. H. A. Anderson, F. E. Bishop, Charles Comden, and George A. Ross of Hampton. The laymen present were Messrs. G. U. Hay, Ph.D., Joshua Clawson and Andrew Rainnie.

During the week-day afternoons, from Monday until Thursday, services were held by Dr. Johnston in St. Andrew's Church, the subject of his discourse

on each of these occasions being the personality and work of the Holy Ghost.

On Monday evening Dr. Johnston preached an eloquent and impressive sermon on "Character and the Factors which go to make Character." Following his assertion that in the great crises of life, the mind usually follows the pathway already mapped out in the little daily acts that go to make for character, the speaker stated that in death the same inevitable law held good, and according to the little things acted upon in life, so would the end be. In illustrating this point the preacher instanced two cases which had come to his notice in Montreal. Two women were dying. They were both nearing the end and they both clutched weakly for something, the anxious look in their faces told what they were most in need of. The one found it in a well-worn Bible, the other in a pack of cards. They had died as they had lived.

In concluding the preacher offered the gospel of Christ as the only means of effecting a change of character: "I urge no life of servitude," said he, "but I bid you open your hearts to the Christ of God, who will change the trend of your existence."

On Tuesday afternoon, May 18, Dr. Johnston delivered the second of the series of addresses on the "Person and Work of the Holy Spirit," and his address was listened to with great attention by the large number of persons present. In the evening, the first fifteen minutes was of the nature of a song service, after which Dr. Johnston was heard in an eloquent address upon "Lost Blessings and their Restorations."

Wednesday, May 19, Dr. Johnston continued in the afternoon his series of addresses upon "The Person and Work of the Holy Spirit," there being a very large attendance present, all of whom listened to the preacher with great attention. In the evening, according to the *Sun* of the following morning, May

20, a record number attended the service. The following is from the *Sun* of that date.

"The largest congregation which has yet attended the anniversary services in St. Andrew's Church assembled last evening to hear the Rev. Dr. Johnston. Splendid music was rendered and the exercises proved most impressive.

"The theme of the address by Dr. Johnston last evening was 'Conversion.' He said that there might be different conversions during one experience. It really meant to return to God and uphold Him as the Supreme Power. There were three ways in which people might become converted.

"1. From sins to holiness, as the prodigal son on returning to his father.

"2. Conversion from law to grace.

"3. Conversion from a self-centered life, to service with God.

"In connection with the last point the speaker gave an illustration in the life of Dr. Grenfell, who realized its importance.

"The music rendered last evening was especially good. Mr. James H. Ford, of Trinity choir, presided at the organ, and some of the members of Trinity church choir assisted in the singing."

On Thursday, May 20, the anniversary celebration was concluded. At the afternoon gathering, Dr. Johnston delivered the last of the series of addresses on "The Person and Work of the Holy Spirit." This series had proved most intensely interesting and instructive throughout.

At the evening service of the same date, Mrs. L. M. Curren sang a solo, and Mr. Mauritz H. Emery, the organist of St. Andrew's Church, presided at the organ. Dr. Johnston took as his theme, "God's Pity for Failure," and spoke on the failure of man in this life, and said that no matter what opportunities one may have over another, if a person makes a

failure of his life it is his own fault. No matter in what condition a person may be, he should not give up hope, as God will assist even the lowest. The discourse made a deep impression upon the large congregation present. This concluded the special services in connection with the one hundred and twenty-fifth anniversary of the foundation of St. Andrew's Church, Dr. Robert Johnston, who had delighted so many large audiences during his stay in St. John, returning to Montreal on the following day.

The St. John Presbyterial Society held its twentieth annual meeting in St. Andrew's Church, commencing upon June 1, 1909, and continuing for three days. The first session was held upon the evening of the date named, and was distinguished as the Korean Evening, the principal speakers being Rev. D. M. MacRae, and Dr. Kate McMillan. At the close of this service a reception was tendered the delegates by the ladies of St. Andrew's and St. Stephen's Auxiliaries. This affair, as well as the addresses preceeding, was highly enjoyed.

Upon June second and third numerous meetings were held, and many addresses by able speakers were delivered. The subjects dealt with were well handled, most of the speakers being ladies well known in church work.

During the months of July and August, 1909, St. Andrew's and St. Stephen's churches held union services for the first time, the morning service being held in St. Stephen's church and the evening in St. Andrew's Church. This was deemed advisable because of the absence at their country homes of so many from both congregations. The services in July were conducted by the pastor of St. Andrew's, Rev. David Lang, M. A., B. D., and during August by the Rev. Gordon Dickie, M. A., of St Stephen's church.

At the meeting of the trustees held on May 5, 1909, the secretary reported that Mr. Thomas Phippin, who, since the re-opening of the church in 1878, had acted in the capacity of sexton, had tendered to him his resignation, verbally, the reason assigned being that he was no longer able, owing to his advanced years, to properly care for the church property. It is quite safe to state that no sexton has ever given more universal satisfaction to the congregation of St. Andrew's, and it is unlikely that another man will be found who could more capably and faithfully during a similar long period of years, discharge the duties of his position. He always obeyed orders, provided that such orders came through a proper channel, and were issued under due authority. Trained in the British army to the duties of a soldier, he was accustomed to obey his instructions to the letter, exacting in return equally strict attention to duty from those under him. His faithful wife was a great aid to him in the care of the church, and having a numerous family, he did not lack for assistance in discharging his various duties. He was accustomed to speak of St. Andrew's as "my church," and woe betide the individual who dared to cross a sword with him.

The writer well remembers when, upon one occasion after a return from a tour through European Russia, from the Baltic to the Black Sea, he gave a travel talk in the church hall, illustrated with lantern views largely of his own taking, the sexton, who was a Crimean veteran, at the conclusion of the entertainment approached him, and in a voice husky with emotion said, "It's just fifty years to-day, sir, since I was there, and it does me 'art good, sir, to see them fine views of that country. I was all through that war, and was at Balaclava, and Inkerman, and other battles. It do bring back them old days, and makes

me feel as if it was but yesterday. Them was stirrin' times. They can talk as they likes, that war was a credit to us Britishers. We had'nt no modern weepens nor commissariat, nor medical corps, nor trained nusses, but just had to take things as they come. There was a lot of our men died, but, thank the Lord, I am here to-day." It was not long after his resignation that Mr. Phippin removed to Boston, where some of his family were then residing, but on the following summer he made a short visit to St. John, and attended service on Sunday at the old Kirk, possibly for the first time in any other than an official capacity. He again returned to Boston, and it was not long before his old friends learned with sorrow of his demise, which took place on May 31, A. D. 1911, at the ripe old age of eighty-seven years.

The Session, which for many years enjoyed an unbroken circle, was called upon during the year 1909 to mourn the loss of two members. On October 18, Mr. James A. Tufts, whose sketch of the history of this church has been elsewhere referred to, passed to his reward at the ripe age of four score years. On November 5, following, Mr. John L. Wilson, long connected with the staff of the Bank of Montreal, died at the age of sixty-three years.

The financial statement for the year ending December 31, 1909, showed the ordinary receipts for the year as being \$6,238.73, with special collections in addition, of \$1,018.35; making a total of \$7,257.08. The ordinary expenditures during the year amounted to \$6,164.42, the special collections, etc., disbursed, \$1,063.49, and the balance on hand \$29.17. The liabilities were: Unpaid bills, \$135.00; the funded debt, \$400.00; the mortgage, \$30,000.

On January 18, 1910, the annual meeting was held in the lecture room of the church, the chair being occupied by His Honor Judge Forbes, with Mr. W. M.

Angus acting as secretary. The pastor, the Rev. David Lang, was present, and as is customary opened the meeting with a reading from the Scripture, followed by prayer.

Upon this occasion several important matters in connection with the work of the church were dealt with. A Congregational Treasurer was appointed, who should have the keeping of all of the funds of the church, the same to be deposited in some chartered bank, subject to the cheque of the various organizations by which they had been deposited. Upon motion, Mr. W. A. Connor, manager of the St. John branch of the Union Bank of Canada, was elected as the first occupant of the position. It was further decided that the Congregational Treasurer give a bond for the sum of one thousand dollars, the premium upon the same to be paid by the congregation.

Special reference at this meeting was made to the efficiency of the choir under the leadership of Mr. Mauritz H. Emery, and thanks were expressed to the Music Committee, of which Mr. Alexander Wilson had been and still is the convenor.

By a vote of seventy-one to twelve, it was resolved that the Board of Trustees should be increased in number from nine to twelve, of whom five should constitute a quorum. This rule is still in operation.

The amounts contributed by the various missionary societies during the year 1910, were \$338. There was also given to the Bible Society, \$154.00, and to the French Evangelization Fund, by the Sabbath school, \$25.00.

On Friday, May 27, 1910, the Rev. Robert E. Knowles, of Galt, Ontario, who had been invited to preach the anniversary sermons in St. Andrew's church on the Sunday following, delivered a strong address before a joint meeting of the Canadian Clubs, on "The Signs of the Times," speaking for about an

hour and a half, during which time he held the undivided attention of a large audience. On Sunday morning the attendance at the church was large, those who had already enjoyed the pleasure of listening to Mr. Knowles on the Friday previous, realizing that he was an eloquent and forceful speaker. He appeared to even better advantage in the pulpit than on the platform, with the result that at the evening service the attendance was only limited by the capacity of the building. During the course of his evening address, the preacher made reference to the matter of Church Union, then pending. In congratulating the congregation of St. Andrew's Church upon attaining its one hundred and twenty-sixth anniversary, he remarked: "Though we may welcome the project of union, and wish it Godspeed, no one can accuse the Presbyterians of narrowness if they desired that the burning bush of the Church of Scotland shall go down through the ages unsullied."

On Monday evening following, Mr. Knowles delivered an interesting lecture on "The Secret of Scottish Success," drawing a large audience. His Honor J. Gordon Forbes presided and introduced the speaker. In opening, Mr. Knowles stated that although he was not a Scotchman himself, he had lived with Scotchmen nearly all his life, and had made a very careful study of the race. "One of the very first secrets of the success of a Scotchman," said he, "is that he is always true to the land of his birth. This is one of the essentials of the success of the life of any man. The Scotch are the most successful, most industrious and most sentimental people in the world to-day. Wherever you go you will find the name of a MacDougall, a McDonald or of some other Scotchman in the leading financial and business firms, or, in other prominent positions."

In closing Mr. Knowles remarked that two of the

most important secrets of Scotchmen's success were their deep religious character and their very religious home life. The address, which was delivered under the auspices of the Ladies' Foreign Missionary Society of the church, was interspersed with many funny stories and sayings.

In the autumn of 1910, the space in front of the church inside of the street line was laid with concrete pavement, in conformity with the street, which was being reconstructed in more modern style, with a narrower carriage drive, bordered with strips of grass in which trees were planted at intervals. The alleys to the north and south of the church were also gravelled, the total cost to the church for the work upon their own property amounted to \$298.

The Session, which had been depleted of two of its members by death, in 1909, as already referred to, asked for the election of six additional elders. In December, 1910, the following men, "respected and honored by the congregation" as the Year Book tells us, were chosen for the important work: Alexander Wilson, E. R. Reid, John B. Magee and Clarence H. Ferguson. These, together with Mr. Beverley R. Macaulay, who had been previously elected, and Mr. James Kennedy, who, having resigned in 1905, was re-elected, were installed into the eldership on January 15, 1911.

During the same year, 1910, there died Mr. James R. Cameron, one of the oldest members of St. Andrew's Church, and for many years a trustee and also treasurer of the church. He was a quiet and unassuming man, and a truly conscientious Christian. He passed to his rest after some four or five years of illness, and was mourned by a large circle of friends.

At the annual meeting held on January 18, 1911, the treasurer's statement showed the ordinary receipts for the year 1910 to be \$6,197.81; the special collec-

tions, \$787.15; total for the year \$6,975.96. The expenditures were upon ordinary account \$6,173.50, and upon special account, \$670.01. This left a balance of \$132.45 on hand. The liabilities consisted of outstanding accounts, \$634.88, less balance of cash on hand \$132.45, net \$502.43, and bonds at 4%, \$400.00; mortgage \$30,000.00; total \$30,902.43.

At this meeting Mr. Cyrus F. Inches volunteered to accept the office of treasurer and collector for the church, without salary, the emolument previously paid having been \$150.00 per annum. This arrangement is still continued to the considerable benefit and advantage of the congregation.

The Sunday School has ever been one of the strong departments of the work of St. Andrew's Church. To the various capable men, who have from time to time acted as superintendent, much credit is due, as well as to the legion of Christian men and women who, during the past century, in the capacity of teachers, have given to the work of the best that was in them. If a complete list of these workers could be compiled it would be well worthy of a place in this record, but fire, unfortunately, has destroyed most of the Sabbath School records and such a compilation is apparently not now possible. In the Session Report for 1910, as published in the Year Book, the following pleasing reference to the work of the school will be found:—

“The Sunday School, under the faithful superintendence of Mr. W. C. Whittaker, is in excellent condition, having at the present an attendance of over one hundred each Sunday. The primary class, with its thirty-one bright and interesting little children, is one of the finest primary classes we have had in St. Andrew's Church. It, together with the larger school, is well worthy of a visit from all parents and members. The hope of the Church is the

Sabbath School, and one cannot look into the happy faces of these children without feeling that in future years the Church will have great gain from these now beginning their spiritual training in our Sabbath School, especially when we know the devoted and earnest workers who care for them while on the Cradle Roll, or teach them in the Sunday School."

The Rev. Clarence Mackinnon, D.D., principal of Pine Hill College, Halifax, N. S., who delivered the chief address of the evening at the joint celebration of Loyalist Day, May 18, 1911, held by the New Brunswick Loyalist Society, and the Canadian Clubs, was also the preacher at the anniversary celebration of St. Andrew's Church, held on the Sunday following. His address before the affiliated societies was stirring and patriotic, while his sermons were equally acceptable to the large congregations addressed by him. Our congregation has frequently enjoyed the pleasure of listening to Dr. Mackinnon, who is regarded as one of the strongest of the many able men of the Presbyterian Church of Canada.

On Monday, May 23, Dr. Mackinnon, taking as his subject "St. Patrick, the Patron Saint of Ireland," gave an address in the church to another large audience which was the cause of much delight to those present, whether of Irish or Scotch descent. Separating the legendary from the historical St. Patrick, the speaker dealt with each in turn, in a most witty and entertaining manner,

In June, 1911, the question of renovating the interior of the church and re-carpeting the same was taken up. At the meeting of the trustees held on the eleventh of that month, a committee of ladies, of whom Mrs. Charles W. Bell was convener, attended, and reported that they proposed to do the work and asked the co-operation of the trustees. This was readily granted, and Messrs. F. Neil Brodie, D. R.

Jack and Fred C. Macneill of the Board of Trustees, were appointed a committee to act with them. The work was at once undertaken, the church was re-carpeted, the electric lighting improved and extended, the interior repainted and much other necessary work completed. The cost of these repairs, for which the Ladies' Aid Society had been making systematic collections for an extended period, amounted to the sum of \$1,460.98, which had all been raised by their efforts and paid over upon the completion of the work.

The Guild, which for many years has been an active body in connection with the church work, made during the winter season of 1910-11 a radical change in its method of procedure. The meetings, which had been held semi-monthly for social intercourse among its members, for the hearing of addresses upon missionary and other topics, concerts and so forth, were continued, with the addition of devotional meetings, which at the suggestion of the pastor, Mr. Lang, were held at the close of the evening service each Sabbath evening. These devotional meetings, as well as the other meetings, were well attended, and no doubt contributed in some degree to the spiritual life of the church, but as the greater part of the work in this connection fell upon those who had already attended or taken part in two services during the same day, with, in some instances, the additional work of the Sabbath School, they were not continued during the season of 1911-12. The Guild, as well as many of the other organizations of the Church, has done good work during the many years of its existence. It is a matter of regret that lack of space does not permit the extensive notice in this volume which the many church organizations so well deserve.

The inauguration of the system of Year Books, containing full information concerning all branches

of church work during the year for which they have been severally published, was a valuable move towards the preservation of church records, and of the names of those who have worked hard for the advancement of Christ's cause whether in the home or foreign field, the promotion of religious training among the young, the provision of assistance for the poor and afflicted, the up-keep of the church property, the care of its finances or their wise expenditure. Volume one of this series of books contains a full account of the church proceedings during the year 1905, and each year has seen the issue of a succeeding volume, with the exception of the year 1909, when it was hoped that this history might be completed in time for its incorporation with the Year Book for that year. This was found to be impracticable on account of the unexpectedly large amount of data for incorporation within its covers, and which retarded the final issue of the work by three years. The deficiency is partially compensated for by the incorporation in the Year Book for 1910 of much information concerning the church work for the year preceding.

Of the several church organizations, by no means the least important in the good work accomplished has been the Beneficent Society. Among other good works accomplished by them, one illustration will be sufficient for the purposes of this work. At the meeting held in the month of May, 1910, it was decided that one of the members, Miss Effie McDougall, who had done noble work in the cause of St. Andrew's Church, and who was already a well qualified teacher in the public schools of St. John, should be sent to the Ewart Training Home, Toronto, for one year. This proposition Miss McDougall most willingly accepted, and a generous donation of one hundred and fifty dollars from another member

of the society whose identity is not disclosed in the report filed by the Society, enabled them to carry out this creditable scheme.

Early in the month of November, 1911, there were rumors that the Rev. David Lang, who for seven and a half years had been pastor of St. Andrew's Church, had received a call as assistant pastor to the Bloor Street Church, Toronto. For some days no definite information was obtainable. Doubtless, the young pastor was seeking for a sign from the great Head of the Church before giving an irrevocable reply to the many enquiries which he received from friends in St. John and elsewhere. On the Sunday preceding November 15, he announced that a congregational meeting would be held on the date named to consider many matters in connection with the welfare of St. Andrew's Church, and that at this meeting his decision would be announced as to his acceptance or rejection of the call. At the appointed time a largely attended meeting was held, Mr. Lang, as moderator of the Session, took the chair, and Mr. John B. Magee acted as secretary of the meeting. The first business transacted was the reading of the following letter by the pastor, and which letter no doubt was the outcome of much prayer and spiritual heart searching. It was as follows:—

"To the Session of St. Andrew's Church:

GENTLEMEN:—

"The congregation of Bloor Street Presbyterian church, in the city of Toronto, which congregation is one of the largest and most influential centres of religious activity in our Canadian church, has deemed it expedient to secure the help of an additional minister, in order, adequately, to meet the increasing demands of their work.

"Intimations have come to me quite recently that

the unanimous desire of their officary and congregation is that your minister should be invited to undertake this work, and such invitation has been formally extended to me. There have also come urgent appeals from officers of the church that I should sympathetically and earnestly consider its claims.

"Since, in the Providence of God, this position has been offered to me, I have given the matter my serious and prayerful consideration that I might learn, if possible, the path of duty whether in St. Andrew's Church, which I know and dearly love, or in Bloor Street church to which I am invited.

"The work in Toronto presents many important and alluring features. There are a multitude of university students and other young people who reside in the neighbourhood and require the ministry of this church, and, as a young man, I am deeply interested in the work amongst the young people, who are to be the strength of the future church and nation. The pulpit work which I am expected to share equally with the Rev. Dr. Wallace, the present pastor, is of unique importance—the regular attendance at the services being more than a thousand. A learned professor, who knows thoroughly the church life of Toronto, recently said, in referring to the pulpit work: 'There is no position in Toronto comparable to that of Bloor street.' But, besides all this I shall have, in event of accepting the position offered me, the counsel and fellowship of the minister, the Rev. Dr. Wallace—a man who is universally respected and beloved. Jesus, in the Apostolic church, sent out his disciples two by two and I believe that whenever circumstances admit of this arrangement, the cause of Christ is greatly strengthened thereby.

"It is not difficult for a Christian man to believe that, under God's wise Providence, the schooling of to-day is intended to qualify one for the work of

tomorrow, and in this present case, it would appear that God has granted to myself in past years a peculiar preparation for the very type of work to which I am now called. For, in my student days, for brief periods, in Scotland, Australia, the United States, and Canada, I occupied positions somewhat similar in nature to the one now offered me, having been associated with other ministers at various times in the pastoral oversight of congregations.

"While the work in Bloor street is very attractive in many respects, on the other hand, St. Andrew's Church, the pastorate of which I assumed seven and a half years ago, is of outstanding and strategic importance in the life of this city and province. This pulpit is indeed a kingly throne from which one may rule, not by force but by the persuasive power of truth in the hearts of many people.

"During these past years I have learned to love very deeply the good people of St. Andrew's Church. It has been a great joy and a precious privilege to minister to them in the church and their homes in the name of Him whom we adore and follow, and who is our life and hope. It causes me the deepest anguish of spirit to contemplate the severance of these endearing bonds. On other occasions it has not been plain to me that I could leave you, conscientiously believing it my duty to do so—but at the present time, though I feel the pain of parting very deeply, yet the path of duty seems to lead me, as I believe, to demit this pastorate and to enter into this other sphere of labor which has been opened to me.

"In taking my leave of you it is a comfort to know that through our mutual labors St. Andrew's Church has enjoyed a period of healthful and encouraging prosperity. God has richly blessed our united labors. The membership of the Church and Sunday School has largely increased, influential societies within the

church have been organized and have done useful work, the debt of the church has been considerably reduced, the financial obligations to my beloved predecessor in the ministry have been met, and now through the energetic activities of the ladies the auditorium has been renovated and adorned—and there is no doubt in my mind but that God has rich blessings in store for his dear people here—and all should go forward in the confidence that ‘the best is yet to be.’

“I desire to place my resignation in the hands of Presbytery and would respectfully ask you, my beloved fellow-workers of the Session and congregation, that you will permit me to request that you concur in my decision and facilitate arrangements for the severance of the pastoral tie as speedily as possible.

“In laying down the work of the ministry in this part of the Master’s vineyard, I desire to humbly acknowledge the blessing of God upon our united labors, and to thank you, one and all, sincerely and heartily, for your loyalty and support and co-operation in the cause of Christ, and hope that you may continue in the unity of the Spirit and the bond of peace.

“May God our Father, who has been our Help in ages past, God the Son who has promised to be with us always, God the Holy Ghost who guides and comforts His people, lead us all forward in life’s pilgrimage until we dwell together in that city which hath foundations, whose builder and maker is God.

“Sincerely and fraternally yours,

“DAVID LANG.

“St. John, N. B., Nov. 15th, 1911.”

Following the reading of the letter, Judge Forbes, in speaking, advised that the congregational meeting

should appoint a committee to meet Presbytery, as requested by the pastor, and place no obstacles in the way of the pastor accepting the Toronto call, and he made a motion in accordance with the tenor of his remarks. As a fellow member of the Session for seven and a half years he testified to the good work of Mr. Lang during that period, of which good work he had personal knowledge. He felt sure that the departure of Mr. Lang would be viewed with regret, but he knew that the pastor was going to a church almost pre-eminent in Canada, with a communion membership of eleven hundred and annual receipts for church purposes of \$34,000.

The motion having been seconded by Mr. W. N. Collins and spoken to by Peter R. Inches, Esq., M.D., and Mr. E. R. Reid, much along the lines followed by Judge Forbes, testifying to the valuable work which Mr. Lang had done for St. Andrew's Church, and regretting the loss of the pastor, while at the same time congratulating him upon his receipt of a call to such an important post, was put to the meeting, and carried unanimously.

Dr. P. R. Inches, and Messrs. E. R. Reid, D. R. Jack and George Robertson were appointed a committee to attend the meeting of the Presbytery, which duty they discharged in due course.

At the same congregational meeting it was resolved by a unanimous vote, in response to a request from the choir, that in future the choir and organist should be vested in black silk gowns, the lady members wearing a black mortar-board cap.

The adoption of individual communion cups was also discussed at some length, and the idea received very general support, but as the congregation had not been cited to discuss this question, it was decided that it should be allowed to lie over until it could be properly dealt with.

The matter of Church Union was laid before the meeting by the retiring pastor, who asked that a vote might be taken at an early date so that the new pastor might have all contentious matters settled before his arrival. This question was allowed to lie over until the spring of 1912, when upon a vote being taken it was found to be largely in favor of Church Union. The decision of the church at large, was not, however, strongly in favor of its adoption, and so this important question is, for the time being, not an active issue in the work of the Presbyterian Church of Canada.

Two weeks after the formal receipt of the resignation of Mr. Lang, from the pastorate of St. Andrew's Church, a social was held in the church parlors, which took the form of a congregational farewell to the retiring pastor. Mr. David Russell Jack, on behalf of the officers, members and adherents of the church presented to Mr. Lang a finely bound address, which was in part as follows:—

"To the Rev. David Lang, M. A., B.D.,

"SIR:—

"Feeling that we cannot allow your official connection with St. Andrew's Church to terminate without at least some manifestation of the love and friendship which we bear towards you, and of our appreciation of the good work which you have performed in our midst during the years which you have occupied the position of pastor, we take this method and opportunity of testifying to the capable, energetic and efficient manner in which your various duties have been discharged. Coming to this church eight years ago from a distant field a comparative stranger, you have done much by your preaching and teaching as well as by the example of a godly life among us, in elevating and purifying the individual life of our church membership."

Continuing, the address dealt with the different activities in which the pastor had been engaged and the success which had attended his work. Coming to the work of the church, the address concludes as follows:

"During your pastorate the work of this church has been greatly blessed, both spiritually and materially.

* * * * "We desire therefore to assure you of our conviction that our church has been specially blessed under your ministration, that it is indeed with sincere sorrow that we acquiesce in severing the relationship which has for so many years been a source of joy and benefit to so many of us, and that as you have aided so faithfully and ably in turning so many of our people to righteousness, so may your labors in your sphere of future work be equally and abundantly blessed. May the Lord bless and prosper you, may He lift up the light of His countenance upon you, may He abide with you and give you peace from this time forth and forevermore."

This address was signed as follows:

ELDERS.

J. GORDON FORBES,	ALEX. L. LAW.
ALEXANDER WILSON,	GEORGE ROBERTSON,
T. H. WHITE,	CLARENCE H. FERGUSON.
W. C. WHITTAKER,	E. R. REID,
JAMES KENNEDY.	

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P. ROBERTSON INCHES,	FRANK RANKINE,
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JOHN B. MAGEE, *First Vice-President.*

A. MABEL REID, *Second Vice-President.*

ALICE TILL, *Treasurer.*

DAVID RUSSELL JACK, *Secretary.*

WILLIAM C. WHITTAKER, *Superintendent of Sabbath School.*

JOHN B. WALLACE, *Asst. Superintendent of Sabbath School.*

ELLEN THOMSON, *President of Women's Missionary Society.*

MRS. C. W. BELL, *President of Ladies Aid Society.*

LOUISA M. GIRVAN, *President of the Mission Band.*

SARAH MARSHALL, *President of Home Department Sabbath School.*

After the presentation of the address, a musical programme was carried out, and Mrs. C. W. Bell, on behalf of the Ladies Aid Society of the church, presented Mr. Lang with a very handsome travelling bag and dress suit case.

Before the conclusion of the evening, Mr. Alexander Wilson, an Elder of St. Andrew's Church and Historian of the St. Andrew's Society, on behalf of the society, presented to Mr. Lang a certificate of membership, handsomely engrossed.

Shortly before the end of December, Mr. Lang left St. John, and after a short holiday took up the work in his new sphere of labor, at Bloor Street Church, Toronto.

CHAPTER XI.

On January 4, 1912, a joint meeting of the elders and trustees of St. Andrew's Church, was held to consider the appointment of a minister in succession to Mr. Lang. The name of Rev. John H. MacVicar, D. D., then of New Glasgow, N. S., was suggested, and it was on motion decided that a delegation representing the elders and trustees should proceed to New Glasgow, hear Dr. MacVicar, and report at a later meeting to be held at the call of the chair. The committee consisted of Messrs. John B. Magee, B. R. Macaulay, elders; and D. R. Jack of the Board of Trustees.

On the tenth of the same month, another joint meeting was held, at which the delegation, together with Mr. E. R. Reid of the Board of Elders who had accompanied them, made individual reports. Each spoke strongly in favor of a call to Dr. MacVicar, and on motion it was decided by a unanimous standing vote to recommend to the congregation of St. Andrew's Church that a call be extended to that gentleman. A congregational meeting was called for the fifteenth instant, but the night being stormy and the attendance small, it was thought inadvisable that such an important matter should be dealt with at such a small gathering. Accordingly the business of the evening was allowed to lie over until the annual congregational meeting, which was to be held two days later, namely on January the seventeenth. This meeting was largely attended, and was most optimistic in its tone.

Mr. E. R. Reid, having been elected chairman, and Mr. W. M. Angus, secretary, the meeting was opened by devotional exercises led by Judge Forbes. This was followed by some routine business, after which on motion the business of the meeting was suspended in order that the matter of a call to a minister might be dealt with. Mr. Reid then called upon the Rev. Gordon Dickie to take the chair, which he did and explained that it was now in order to make a call for a minister

It is not necessary to go too fully into the details of that very interesting meeting, which was probably one of the most harmonious ever held within the walls of St. Andrew's Church. On motion of Mr. B. R. Macaulay, seconded by Judge Forbes, it was unanimously resolved that the Rev. John H. MacVicar, D.D., of New Glasgow, N. S., be called as minister of St. Andrew's Church. On motion the following were appointed to present the call to Pictou Presbytery; namely Judge Forbes, Mr. B. R. Macaulay and Mr. William Murdoch. The call was fully signed, and forwarded to the Pictou Presbytery and formally accepted by Dr. MacVicar, at the meeting in New Glasgow held on Tuesday, March 5, following.

This important matter thus having been disposed of, the ordinary business of the annual meeting was resumed. Most cordial thanks were conveyed to the members of the Ladies Aid Society from the congregation for the good work which they had done in renovating, decorating and re-carpeting the church. The reports of the various church organizations were duly presented and read, and ordered to be filed. A resolution having been offered that the names of all contributors to the support of the church and its various schemes with the several amounts contributed should appear in the Year Book, quite a discussion

followed. Upon a vote being taken, it resulted in a tie, of eleven to eleven. Many members having withdrawn from the meeting and the hour being late, it was decided that the matter lie over for another occasion.

The financial statement for the year ending December 31, showed receipts from all sources, exclusive of balances on hand of \$132.45 and overdraft in bank \$698.41, to be \$5,847.57; while the expenditures, exclusive of balance in bank, were \$6,662.76. The liabilities outstanding were: Outstanding accounts, \$1,510.70; Union Bank overdraft, \$698.41; bond at 4%, \$400.00; mortgage, \$30,000.00. This made a total indebtedness of \$32,609.11.

The year 1911 had been an unusually trying one, financially, for St. Andrew's Church. The furnace, which had been a source of dread to the trustees for several years, had finally broken down. Efforts were made to patch it up so that it might carry through another winter, but without avail. A new tubular boiler was therefore decided upon, and installed with the least possible delay. The large amount of cleaning and decorating which the Ladies Aid Society had carried out during the later part of the year at an approximate cost of \$1,500.00, necessitated extensive repairs to the roof, gutters, etc., all of which called for a large expenditure of money. The new paving in front of the church and the work in the side alleys had not been fully paid for, and an outstanding balance of \$150.00 upon this account had to be reckoned with. The trustees reported the church edifice as now being in better order than at any time since its completion in 1879, and with so many expenditures upon capital account disposed of, it is sincerely to be hoped that the coming years may show a substantial and steady diminution in outstanding liabilities, and that even

the mortgage, which is now of many years standing, may before long have passed away, or at least be substantially reduced.

The arrival at St. John, of Dr. MacVicar, accompanied by Mrs. MacVicar, took place on the evening of March 27, 1912. On the evening of the following day, March 28, he was formally inducted into the pastorate of St. Andrew's Church. The service commenced at 7.30 p. m., and there was a large gathering present. The Rev. W. H. Smith, B.D., Ph.D., of St. Paul's Church, Fredericton, presided, and delivered the principal address of the evening. The Rev. William Mitchell of Sussex, N. B., addressed the minister, welcoming him to the city and charging him to be faithful to his duties, while the Rev. Gordon Dickie gave an account of the steps taken by the congregation to secure a pastor, as already stated in the earlier pages of this volume.

The following is the address delivered by Dr. Smith:

"I have been appointed by the Presbytery to give you its message, and my first word is one of congratulation upon your success in securing Dr. MacVicar as your minister. His late congregation is my home church and I can tell you that United Church gave up its minister to you with great sorrow of heart. Nor is this a matter of surprise. He has measured up to the high standard of the Christian ministry. His honored father made the name MacVicar respected and loved, and the son has kept that name undimmed. He has served in the foreign field as well as in important charges at home, has a loving heart and an active brain, one well equipped for the work of your congregation. You have done well for yourselves and also for the Presbytery. He brings strength to our work and you must not be selfish. We expect you to cordially share with other

congregations the influence of his experience and message and in this way you will help to bear one another's burdens and so fulfil the law of Christ.

"My purpose is to ask your consideration of the great mission of the Church. My brother has just spoken to your minister of the great business of the Christian pastor. It is my theme to speak of the great business of the Christian congregation. Fundamentally and practically the work is one, the ideals and spirit one. Early in the history of the Church there arose the theory that the minister was a priest, separated from his people, doing work they could not share and in some special way charged with the responsibility of promoting religion. This has an element of truth and an element of error. The truth is that the ministry is especially called of God to the position of leaders divinely set apart for the promotion of the kingdom of God. The error is that it makes an unreal division in the kingdom of God and has led to the conception that certain persons and functions are sacred, as the clergy, and certain persons and functions are secular, as the laity. The Christian conception is that all disciples are holy, all life holy, all service sacred, and that whether clergy or laymen we must do all to the glory of God.' Formerly people imagined the minister was a teacher getting certain people ready to die, and that the Church was a little secluded plot in which the minister raised a few plants for heaven. There is truth in this view, but it is more in keeping with the ideals of the Master to say that each congregation is a company of the Lord's army, that your minister is your commanding officer and that you are all called not to be ministered unto but to minister, and if necessary to give your lives for others. In this connection I wish to consider Jesus' conception of the Kingdom of God as embodied in the life of the

Church, that thereby we may reach some adequate vision of what is involved in your work as a congregation.

“In the first place there was an evangelistic side to Jesus’ ministry, that is a definite purpose seeking to enlist people in the Kingdom of God. The basal idea was that man is by nature outside the Kingdom and he must be admitted to the Kingdom before his life is in the right relation to God and his own supreme interests. He was emphatic on the point that ‘Ye must be born again.’ The emphasis he placed upon this doctrine in his teaching finds abundant illustration in his practical work. He began his work with the Jews. His great appeal was, ‘repent and believe in the Gospel of the Kingdom.’ Constantly and persistently he urged them to repent, believe, come and enter the Kingdom. What he said to the Jews he said to all others, to the Greeks and the Romans, Samaritans and outcasts. So fundamental was this that when he gave his last great command it became the heart of the Gospel to the world.

“His method was definite, preaching and teaching the good news of a new life. It was a proclamation of salvation, forgiveness and reconciliation with God as Father. All his work assumed that ignorance was at the bottom of sin and that men required to be instructed concerning God and themselves and what God can do to help man in his sore need. Follow the story of Jesus’ ministry and the teaching, preaching element is pre-eminent. In addition, he used his divine power to deal with cases of peculiar distress and hopeless physical inefficiency.

“He also gave instructions that the work of evangelism was of such importance that the disciples would be fully justified in making great sacrifices to accomplish his will. He gave his own life to save man from

death and sin and this became the ideal of service. The evangel must be proclaimed amid great tribulation and even death. The spiritual interests of humanity were of such infinite value that no sacrifice was too great in order to win men to the Kingdom.

"It is not to be wondered at that such a gospel and such a method met with a vital response and revolutionized the religious thought of the times. This is still your business as a Church. The method sends missionaries abroad and demands a home ministry. It is the business of your minister to lead men into the Kingdom of God and it is your business to co-operate with him in this work. The word 'evangelistic' has often carried with it the suggestion of certain mechanical methods but 'evangelism' can never be overdone. Evangelism is the principle of Jesus and seeks to get men in touch with God and then send them out to get others into the Kingdom. Never forget that the ultimate standard of values in a Church is its success in leading people into the Kingdom of God and developing their spiritual life according to the ideal of the Master.

"In the second place, there was an educational side to Jesus' ministry and this also has become embedded in the work of the Church. It is instructive to notice that the educational ministry of Jesus proceeded along the assumption of the reality of Brotherhood. It was fraternal, utilizing fellowship as the atmosphere in which its moulding power could be best exercised. He first won the personal confidence of men, and when love held them, he used the moral power of that love to teach great truths, some of which at first staggered the disciples, others offended, but all ultimately blessed and enriched their life. The educational ministry of Jesus as it affects the work of the Church placed supreme emphasis upon three things.

“He sought to teach the disciples how to live with God. They saw that he lived with God in a very real way and they became so impressed with it that they came asking him to teach them how to pray. This was his opportunity. He led them in the prayer life to the Father. Worship or communion with God was fundamental with Jesus. This is one aspect of the educational life of the Church which is apt to be overlooked. Many exalt the sermon and the music but forget the devotional life of the soul. This is an entire mistake. The devotional life, so remote from public gaze, is still the true life of man and must have the first place in spiritual development. As a congregation teach the people to pray, to sing, to worship, to wait upon God. Magnify the quiet hour in your life. See that you do not run to sermon listening or tasting, or to musical performances. Make your music a power to lift your souls up to God and use the sermon to help you to a better appreciation of the being and nature of God that you may the more intelligently approach him and live with him. Never forget the time and place of prayer in the life of your Church.

“Again, he taught them God’s will concerning the important themes of daily life. The addresses of Jesus covered every aspect of human life and duty and this age is turning with fresh interest to his teaching and deriving therefrom the principles applicable to social, industrial and national betterment. The Church must thus become a school of instruction in practical questions for daily living. This is not an easy matter. The tendency of modern churches is to limit the time for instruction from the pulpit to a minimum. Everything must be boiled down to mental pap and administered in fifteen or twenty minutes. If any one wishes to find the kind of food the Apostle expected his hearers

and readers to digest read the Epistle to the Romans, and other letters. We would consider such teaching pretty stiff for people just converted from heathenism. We do a serious injustice to the pulpit when we do not take the work of instruction seriously enough to give the minister a chance to teach. The preaching and teaching which made Presbyterianism what it was sprang from the conviction it was a serious business. The great questions must be discussed, the whole field of activity examined, every doctrine unfolded and all modern issues brought to the touchstone of the Revelation of God in Christ. Let this Church stand for the high standard of instruction and send out men and women intellectually equipped for meeting error and defending the truth.

"Further, he led them into a holy life. Here his matchless dealing with men is seen. He took the disciples in all their imperfection and moulded them into men of power. He took Peter, loved him, warned him, guided him, comforted him until he sent him out a tower of strength. Such is the business of this Church. You must present men without spot or wrinkle or any such thing when he appears. If men or women go astray, go after them and bring them back. If they offend do not give them up. Never mind the critic or the fashionable apology for a Christian who would pass by on the other side. But go after them, win them back, love them and help them to stand in the strength of a holy life. Thus the educational work of the Church is manysided but very important. It takes those reached by the evangel and trains them to be disciples in name and active workers in service. The evangelism which does not issue in education cannot be permanent. Every one reached for the kingdom must be educated until he becomes a saint in devotion and a soldier in service.

"In the third place there was a philanthropic side to Jesus' ministry. This took the form of a great melting, saving pity toward the unfortunate. It runs all through the Gospel records of Jesus' ministry and stamped itself indelibly in the minds of the people. It is difficult to grasp the importance Jesus attached to this until it is placed beside his conception of the value of service. He came not to be ministered unto but to minister. This became the law of service in discipleship. Greatness is in proportion to service. The importance he attached to this philanthropic service is seen in his description of the last judgment when it appears as the condition of entrance in eternal blessedness. Philanthropy is not the basis of salvation but the evidence that one is a member of the kingdom. We are saved by faith but works become the proof or evidence that what we hold as faith is vital. Works become the fruit of faith. At the last judgment the value of life is seen in the fact that it had enough of the mind and spirit of Jesus to undertake the things which were dear to him. This is his law for discipleship.

"There is no time to consider these things in detail but in Matthew xxv., certain lines are clearly indicated. The Church must have regard to physical conditions, as hunger, nakedness, the modern problems of poverty. It must also have regard to hospitality. Inhumanity is foreign to genuine Christianity. It must have regard to those who suffer, a work of vast possibilities. It must have regard to the delinquent and criminal classes, the victimized of modern vice and greed. This is your problem in this city. As a Church you must squarely face the question of social evil, poverty, crime, oppression and all social inefficiency. You must seek to make this city like the Kingdom of Heaven.

"Such is a bare outline of the fundamental conceptions of the work of the Church as manifested in Jesus' ministry. It is a stupendous undertaking and demands your best service. You form a company of the Lord's army and your minister is your commander under the world's redeemer. His work is primarily with you until you enter the kingdom and then it is with you in the sense of enlisting you in the great campaign for the kingdom. You ought not to expect him to give his time to those who are Christian and who are able to serve. You ought as far as possible leave him free to give his time to those who are not, and further, to assist him in every way to reach them that thereby you as a congregation may accomplish your task with great joy.

"In my early days I heard two addresses to congregations at the settlement of pastors, and each address had three notes, pray for your minister, pay your minister, encourage your minister. This is good advice, but in view of Jesus' teaching I wish to restate the problem thus, pray for yourselves that the spirit of Jesus may rest upon pastor and people so fully that all may go forward to world wide conquest. Instead of saying pay your minister I would say, give your tenth and free will offerings to the Lord so that you may have an overflowing treasury to lay at the master's feet for extension work at home and abroad. Instead of saying encourage your minister, which implies speak a kind word in approval of his work or message, I would say undertake the Lord's work so enthusiastically yourselves that your minister will lead a company of spiritual ironsides to hearten other companies, overthrow the enemies of truth and build up the walls of the New Jerusalem."

At the close of Dr. Smith's address, the Rev. Gordon Dickie, who was delegated by the Presbytery, introduced Dr. MacVicar to the Kirk Session and trustees. Following the introduction, a largely attended reception was held for Dr. and Mrs. MacVicar by the Ladies' Aid Society, Mrs. John H. Thomson and Mrs. W. C. Whittaker introducing the pastor and his wife to the members of the congregation.

During the service of induction a telegram from the Rev. David Lang, of Toronto, Dr. MacVicar's predecessor, was read by the Rev. Dr. Smith, conveying to pastor and people God's blessings and assuring them of his tender feeling for St. Andrew's Church.

Dr. MacVicar was not long in showing himself a vigorous worker in the building up of his new charge. Soon after his arrival a congregational social was held in the church parlors by Mrs. MacVicar and himself, to which all the members and adherents of the church were invited by card. This function was largely attended, and was the means of bringing the new pastor and many of his people into immediate personal friendship with each other. The roll of church membership was carefully purged, the elder's districts revised, and a series of systematic visits to the homes of all the members and adherents of the church inaugurated.

On May 19, following, the one hundred and twenty-seventh anniversary of the St. Andrew's Church was observed. In view of the pastor's very recent advent to the church, both Session and trustees felt that instead of following the custom of former years and inviting an eminent man from an outside field, no more suitable man could be procured for the occasion than the new pastor. The result fully justified this anticipation, and the attendance, both at the Sunday services and the customary lecture

on the following Tuesday, in aid of the foreign mission fund, was most gratifying.

"In the morning the service opened with the singing of the National Anthem, in recognition of the observance of Loyalist day and the part which Loyalists had in planting the Presbyterian church in New Brunswick. Reference was made in the prayer of invocation to the standing lesson afforded by the Loyalists in regard to the duty of loving the brotherhood, fearing God and honoring the king.

"Dr. MacVicar took as his morning theme, 'A Glorious Church,' basing his remarks on Ephesians v, 27; and in the evening he preached on 'The Glorious Gospel of the Happy God,' I Timothy ii, 2.

"In the progress of his morning discourse he made appreciative reference to the present work then going through the press, advance sheets of which he had been privileged to read, through the courtesy of the author. In vivid terms he recalled the story of the arrival of the Loyalists, on May 18, 1783, in their mist enveloped fleet of twenty vessels, from the small boats of which, amidst floods of sunshine, when the mist had cleared, they landed, to the sound of fife and drum, seeking a new home under the old flag that had grown dearer than ever to them through the successes and reverses of the American revolution. In the present day, he said, the citizens of St. John looked to the ends of their streets and caught gleams of the sea water over which those patriotic men and women had sailed, but their thoughts turned not so much backwards to the landing of the old-time Loyalists, but forward to the landing of future Loyalists, whom they expected in the coming era of expansion and prosperity to welcome that they might share with them the grand task of making this a glorious land.

"It could not be fully done without a glorious

church. Their pilgrim fathers had disclosed the secret of loyalty in their early recognition of the fact that a land can be made glorious only by having in it a glorious church; and historians were agreed that the flames of the Loyalist movement had been kindled and fanned by the particular church to which these men belonged, whether the established Church of England, or the established Church of Scotland.

"The Scottish Loyalists had lost little time in putting themselves on record as desiring to see on this new soil the church that had been so glorious in their eyes on the old soil. As the result of their appeal a crown grant had been made of property that lay on Queen street, between Sydney and Carmarthen.

"In the passing of a century and a quarter, changes had come into their forms of worship and activity; but since Presbyterianism was believed to stand for organized life, these changes were simply incidental to the wise adaptation of means to ends on the part of a living organism with due regard to the requirements of the changing times. For his own part, he was not disposed to envy any church that could claim in a literal sense to be 'always the same' if its unalterableness were due to atrophy and death.

"An anniversary he regarded not simply as a point of arrival, but a point of departure; for however splendid the past had been, there was scope for a more decided advance towards the ideal of a glorious church.

"But the church was not only glorious in her history; she was more glorious in her destiny: for she was destined to distinguishing purity and distinguishing service. The measure in which she rose to her destiny, and fulfilled it, would be the measure in which she brought glory to her glorious Head, who came, it had been said, not so much to

preach the gospel, as that there might be a gospel to preach—the glorious gospel of the Happy God.”

On Tuesday, May 21, the lecture upon “The Sign Posts of Old London,” by Dr. MacVicar, which had been announced as being in aid of the foreign mission fund, took place.

Before the chairman, Mr. D. R. Jack, introduced the lecturer, Mr. Fred T. McKean, who was in fine voice sang “The Veteran’s Song,” the accompaniest being Mrs. S. Kent Scovil.

The lecturer illustrated his unique theme with colored illustrations of some of the quaintest examples of signs preserved in the Guildhall Museum and other repositories. Many of the illustrations were of such a character as to remind one of the curious signs to be seen, even at the present time, in the portions of the world, even of Europe itself, where the spread of education has not eliminated the need for such relics of a bye-gone age, and where the average man or woman could neither read nor write.

The lecture was replete with historical illustrations and modern applications, demonstrating that the gradual disappearance of the antiquated signs had been an evidence of progress. In most countries illiteracy had passed away. Inferior ideals had become decadent. Noble conceptions of womanhood now prevailed. Superstition had died a natural death. Grotesque and profane uses of scripture for mercantile ends had become less obtrusive. More potent religious impulses now dominated society; and the permanent Christian hope embalmed in the old legend of St. George and the Dragon promised ultimate victory in the incessant conflicts with the evils that ravaged society.

At the close of the lecture a cordial vote of thanks moved by Dr. J. R. McIntosh and seconded by

Mr. Frank Rankine was tendered to Dr. MacVicar by the chairman.

The installation of the Rev. John H. MacVicar into the pastorate of St. Andrew's Church, and the subsequent events narrated bring this work to a close. Its compilation has been entirely a labor of love to its author, who feels that the time spent in its preparation has not by any means been lost, but has been to him a source of much spiritual blessing and consolation. His chief endeavor has been to make the work as complete in all sections as circumstances would permit.

Let us hope and pray that St. Andrew's Church may long continue to be a pillar of strength and a source of spiritual life and uplift to the community, in the midst of which it is placed; that the Lord may cause the light of His countenance to shine upon the work now being carried on within its walls and that it may be long continued by successive generations of Christian men and women.

Our church was founded by a people of strong character, most of whom came up in poverty and wretchedness at the close of a terrible war, out of a land which was to them one of darkness, the fields of which had but recently flowed with the life blood of their fathers and husbands, their brothers and their sons, to what they hoped might be a better land. Like the Israelites of old, who, after a desperate struggle cast off the yoke of the Egyptian who had tried in vain to master them, they held their honor and allegiance to God, their King and their fatherland to be more precious than great riches coupled with subservience to those whose views and methods of procedure were to them intolerable,

St. Andrew's Church, as has been more than once pointed out, has been the mother of Presbyterianism,

not only in the City of St, John, but throughout the province of New Brunswick. Well may her people exclaim with the Psalmist of old :—

“Walk about Sion and go round about her: and tell the towers thereof. Mark well her bulwarks : set up her houses: that ye may tell them that come after.

“For this God is our God for ever and ever: He shall be our Guide unto death.”

Appendix A

BIOGRAPHICAL SKETCHES

OF A FEW OF THOSE WHO WERE PROMINENT
AT VARIOUS DATES IN THE WORK OF
SAINT ANDREW'S CHURCH

It is a matter of regret that but little response resulted from various appeals made at different times from the pulpit and through the press, for data suitable for this portion of the present work.

In the following brief and imperfect sketches, much of the data used has been partly selected from the History of St. Andrew's Society, from W. F. Bunting's History of Freemasonry, from the Biographical Review, edited by the late Isaac Allen Jack, Q.C., D.C.L., and other works of local reference. Possibly in a later edition should such a work ever be attempted, a more full and compendious selection of biographies might be attempted. Many names will be found wanting from the present list which should be included, but circumstances beyond the control of the writer prevented their insertion. An historian who could and would care for the records of the church would prove a valuable addition to the list of officers of St. Andrew's Church.

ALEXANDER BALLOCH.

Alexander Balloch was a native of Rothesay, Isle of Bute. He was a lieutenant in the Royal Navy, but retired early in life and settled in this city, and successfully engaged in the insurance business. He married a Miss Carrington. Mr. Balloch was one of the prominent Scotsmen in the city; he was for many years Grand Master of the Masonic body in this Province before the establishment of the Grand Lodge of New Brunswick, and was active in the work of St. Andrew's Church. He became a member of the St. Andrew's Society in 1862.

WILLIAM CAMPBELL.

William Campbell was born in Argyleshire, Scotland, in 1742; emigrated to America when a young man, became a resident of Worcester, Mass., afterwards removing to New York. When the American rebellion broke out he espoused the cause of the Loyalists, and was actively engaged during the war. At the peace in 1783 he went, with other Loyalists, to Halifax, N. S.; he remained there but a short time, removing to St. John, where he resided till his death. He became a Freeman of the city of St. John in 1795, and in the same year was appointed mayor of the city, which office he filled without interruption until 1816. During that time, and until 1850, the office was filled by appointment of the provincial government. He took an active part in the promotion of St. Andrew's Society, and was first vice-president. He was one of the pioneers of St. Andrew's Kirk, and one of its first elders. He took a very keen interest in the affairs of the Kirk, and was indeed active in every walk of life. He was a charter member of the first club organized in St. John, which used to meet at McPherson's Coffee House, at the foot of King street. He was postmaster of St. John for several years; alderman for Sydney ward for a number of years; and one of the first directors of the St. John Grammar School. In the Masonic order he was Deputy Grand Master for Nova Scotia and New Brunswick. He died February 10, 1823, in the eighty-second year of his age; and his remains were interred in the old burial ground on Sydney street, with Masonic ceremonial by St. John's Lodge. In November, 1887, St. John's Lodge placed a new monument over his grave to replace the original, which had become broken and defaced. Just a year and a day after the demise of William Campbell, his wife followed him to the grave, her death taking place February 11, 1824, aged eighty-four. There is no record of

his having left a family of any size. The writer has never been able to learn of any son, but a daughter, Agnes Campbell, died November 5, 1840, aged seventy-eight. In the old Kirk, prior to the fire of 1877, there was a mural tablet of marble to his memory, and it would be a graceful act upon the part of the rising generation, that this memorial to one of the founders of this venerable church should be replaced upon the walls of the present building.

On April 3, 1816, prior to the relinquishment of the Mayoralty the following resolution, indicating the regard with which he was held in the community, was adopted by the Common Council:

"The Common Council, having taken into consideration the present infirm state of health of his worship the Mayor, William Campbell, Esq., and the great public inconvenience arising therefrom, together with his long and faithful services in that situation:

"Resolved, That the sum of One Hundred Pounds per annum be paid him for life out of the funds of this corporation in case another person shall be appointed to that office, and that the recorder be requested to communicate this resolution to his worship."*

A lengthy biographical sketch, containing an expressive tribute from a local newspaper of the period will be found in Bunting's History of Freemasonry in New Brunswick, pp. 216-7,

WILLIAM DONALD.

William Donald was a Loyalist, a grantee of Parrtown, the only one of the name, and lies buried, together with some members of his family, in the old grave-yard at King street east, the following inscription appearing upon his tomb.

"Sacred to the memory of William Donald, Esquire, a native of Aberdeenshire, Scotland, and many years a respectable merchant in this City, who departed this life on the 22nd June, 1828, in the seventy-fourth year of his age. Deeply regretted by his family and a numerous circle of friends. Also Isabella, his wife, who departed this life May 16th, 1824, aged 54 years. Deeply and deservedly lamented by her affectionate family and friends."†

"Sacred to the memory of William Donald, who departed this life October the 3rd 1834, in the 36th year of his age,

* See History of St. Andrew's Society, p. 22.

† Loyalist Centennial Souvenir, page 107.

leaving a wife and one child to mourn the bereavement of a beloved partner."

Isabella Donald, daughter of William Donald, merchant, of St. John, married Hugh Piper, Captain 104th Regiment, 15th April, 1816.

A public meeting was held in the City Hall, Market Square, December 11, 1815, in behalf of families of the killed and wounded in the Battle of Waterloo. The subscription of Mr. William Donald was £20, which was a very liberal amount when we consider that the city had not as yet completed the first third of a century of its existence.

Mr. Donald, with Hugh Johnston, sr., and others, was ordained an Elder of St. Andrew's Kirk December 7, 1817.

In the list of the Freemen of the city of Saint John, William Donald appears to have taken out his freedom in 1790, his occupation being stated as that of a mariner. William, his son, does not appear in this list at any time, which would indicate that he carried on business elsewhere than at St. John. George Donald, another son, took out his freedom in 1817. In the advertisements which appeared in the *Courier* of November 28, 1815, appears that of William Donald and Son, composed of William Donald and George Donald.†

LAUCLAN DONALDSON.

Lauchlan Donaldson was President of the St. Andrew's Society for 1862 and the four following years, and also for 1868, after which, owing to his advanced years, he declined to fill the office. A statement written by himself, apparently in 1867, supplies interesting information in the following terms: "My great-grandfather was one of the McDonalds of Glencoe, and, with a brother and an infant boy, were all of the males who escaped from the infamous slaughter of the McDonalds, instigated by the talented but ruthless King William III. When the fugitives escaped they changed their names to Donaldson and settled in Morayshire, and then branched out to a large party, many of them, I have heard, becoming ministers and ministers' wives, and no doubt, some of their descendants are yet located in that country; but my father, James Donaldson, having removed to the south of Scotland when I was only a few months old (eighty-one years since) they are unknown to me; though one of the family, leaving no family, or will, threw £350 in my way.

* Lawrence, "Footprints," note, page 20.

† Centennial Prize Essay, D. R. Jack, page 105.

I had never seen her. My father had a large family, but they and theirs have all passed away except myself. He was a great agricultural writer, and was for many years superintendent over the military roads of Scotland, and as such, died at Fort William, Argyleshire, fifty years ago."

Sarah, daughter of the Rev. Lauchlan Shaw, the historian of Morayshire, a contemporary and correspondent of Woodrow, Blair and Pennant, was the wife of James and the mother of Lauchlan Donaldson. An ancestor of Mr. Shaw, a bold and daring man, was selected to command the thirty men chosen from the congregation of clans known as Clan Chattan, who fought the same number of another clan on the Inch of Perth in 1396, as graphically described in "The Fair Maid of Perth."

It is interesting to note that John Wilkes, of House of Commons fame; Lord Jeffrey, the reviewer; Admiral Sir Alexander Cochrane and Admiral Sir Thomas Trowbridge, were among the family connections of Mr. Donaldson.

He further writes: "I began life as a clerk in the Cashier's Office of Excise, Edinburgh; the situation was bestowed on me by that truly good man, Sir James Grant, at that period the cashier. In 1804 I came to this province, where I have resided ever since. I am now a retired merchant, in my eighty-second year, and am not strong."

Prior to the appointment to the office mentioned, which he secured when fourteen years of age, he was educated at the High School of Edinburgh, under the eminent grammarian and writer on classical antiquities, Dr. Alexander Adam. He landed at St. John in 1804, and entered the mercantile establishment of Messrs. John Black & Co., and remained in the service of that firm until 1809, when he commenced business on his own account. Success attended his venture, and as a shipowner and general merchant, he for many years improved his own fortune and largely aided in the development of the trade of the port. He was twice appointed mayor of St. John by the Governor of the Province under the original terms of the civic charter; first in 1829, when he remained in office until 1832, and again in 1843, when he retained the position until 1847. During his second term the financial affairs of the city were in an unsatisfactory state, and required all the time and thought which Mr. Donaldson could spare, but his abilities and patient devotion enabled him eventually to place them upon a satisfactory basis. He also, while in office, inaugurated and secured many needed civic improvements. Among these may be enumerated the levelling of the streets, sidewalks and

squares; the adornment of the latter with trees; the erection of the beacon at the mouth of the harbor; increased wharf and harbor facilities and the determination of the harbor line; and also the publication of detailed statements of the civic accounts and various changes in routine. The citizens also owe to him the inception of the existing system whereby water is distributed by pipe in bountiful quantities, which, before his time, could only be obtained insufficiently from wells, tanks or perigrinating carts. He was for a long period chairman of the Chamber of Commerce, and also a commissioner and secretary of the Bay of Fundy Lighthouse Board, discharging his duties to the entire satisfaction of the government, the seamen, and those interested in shipping. A Justice of the Peace for sixty years, he was in constant attendance at meetings of the Sessions and their committees, where, owing to his knowledge, experience and good judgment, he held a leading position, and maintained a powerful and useful control. He was in the British Isles several times, his last visit there being in 1868; he twice made a tour of the European continent, and he travelled extensively in New Brunswick and her sister provinces and in the United States. In early life he married a daughter of Francis Gilbert, to whom reference has been made, and by her he had one son and three daughters. Mrs. Donaldson died in 1867. No one of the children is now living, but a number of their descendants are to-day residing in St. John and elsewhere. Grave and dignified in demeanor, with much of the quiet courtesy of the old school, he was a ready, agreeable and well informed conversationalist; and while his integrity and exceptional devotion to the interests of the community gained and held the respect of his fellow-citizens, his kindness of heart, hospitality and other personal qualities secured the warm regard of his friends. It may indeed be truly asserted that when his death occurred on April 22, 1873, there was sincere regret on the part of his brother Scots. Loch Lomond and Ben Lomond, a chain of lakes and a sentinel hill above them near St. John, are said to have received their names, borrowed from Auld Scotia, from Mr. Donaldson as far back as 1810; and a promontory in the former, and a neighboring lake are known to-day in his memory as Point and Lake Donaldson. It may be a subject of surprise to many who recollect him to learn that Mr. Donaldson indulged in poetical composition. The following verses, however, composed by him, although not distinguished for special originality or power, are distinctly rythmical, tuneful and graceful. The first selection was written for Moses H. Perley, a well known man of affairs and letters in old St. John, to use in a projected

work of fiction, the second deals with North American Indians from a sentimental point of view of the past rather than the present:

Nay, mother, ask me not to join
 In dance or song; it may not be;
 For he who lent them all their charm
 Lies buried in the roaring sea.

I'd rather sit alone and weep
 O'er days of peace forever gone,
 Than hide a breaking heart in smiles
 Amidst a gay unfeeling throng.

No bridal robe I'll ere put on;
 No orange flowers shall deck my brow;
 That darling pledge, so gladly given,
 Shall be my last, my only vow.

Then bear in pity, bear with her
 Whose latest pang through life will be
 The thought of all those bitter tears,
 Dear mother, which she wrung from thee.

INDIAN SQUAW'S SONG.

Ah, why dost thou linger—night's shades are descending,
 The firefly's abroad, and at rest is the bee.
 Leave fish, spear and chase and return to your Sola,
 Our babe is asleep—and 'tis lonely for me.

In war thou art fierce as the wild mountain torrent,
 In peace, bland and calm, as the breathing of spring;
 The wisest in council, the bravest in battle,
 And swift in pursuit, as a hawk on the wing.

Oh, haste back to Sola, who weeps while she watches,
 The star shining down on the face of our son.
 Hark, hark, 'tis his voice, as he skims o'er the waters
 "Thou kindest, thou dearest—sweet Sola, I come."

JOHN DUNCAN.

In the Monthly Record of the Church of Scotland for Nova Scotia, New Brunswick and the adjoining provinces for March, 1869, there is a brief but comprehensive memoir of John Duncan, President of the Society for this year, by the Reverend George

J. Caie, who in 1872, filled the office of Chaplain. From this the following statements of fact have been taken and a few passages borrowed. Mr. Duncan was born on January 9, 1797, at Meldrum, better known as "Auld Meldrum," a town with a population of one thousand, and about seventeen miles from Aberdeen. He was educated in the parish school and trained as a carpenter. He crossed the Atlantic in 1821, arriving at the North of New Brunswick, where he remained until 1824, when he removed to his final place of residence, St. John. He at once obtained employment from Messrs. Owens & Layton, who were engaged in ship-building, continuing with them till the dissolution of the firm in 1827. His next engagement was in the timber business, but in 1831 he became connected with the firm of Owens & Budd, and in the following year was sent to Britain to effect a settlement of the involved affairs of that concern and successfully accomplished his mission. Shortly after his return to St. John he entered into partnership with Mr. Owens, under the firm name of Owens & Duncan. The names of these worthy men became widely known on both sides of the Atlantic, and, although they encountered many losses on land and sea, there was one thing that neither prosperity nor adversity seemed able to shake from them—a reputation for sterling honesty in all they said and did. Their ships were well known and justly famed in Britain and America for beauty of model and good sea-going qualities. For many years past they continued to own the vessels they built, and kept them trading to different parts of the commercial world.

Ever prudent, cautious, thoughtful and studious, Mr. Duncan may be said never to have been regarded as a young man, and his counsel, readily and kindly given, was always sound. He was known as the "Universal Chairman," and it seemed to be regarded as essential to the success of any great work that the name of John Duncan should be found among its chief promoters. Never hurried, and indeed, notably deliberate in his methods and movements, he was never behindhand, and by studied economy of his time accomplished tasks wherein many ostentatious, bustling people failed. All who knew him trusted him, and his subordinates placed the most absolute reliance on his undertakings, and in his correct conception and unquestionable performance of what was right. He was always a friend to those in need, and it is related of him that when, while he was young and without the needful funds, he was asked to contribute to the expense of burying the wife of an impoverished man, he responded by begging the requisite

boards from a friend and constructing with them, by his own labor, the coffin required. With an insatiate thirst for knowledge, he was constantly engaged, in his spare hours and moments in reading, while his library, though not conspicuously large, was admirably selected. He was an elder and a trustee of St. Andrew's Kirk, and was a liberal contributor to the funds required for all its purposes. He was married, and left a widow and several children when he died, January 31, 1869. His residence was on the north side of Paradise Row, next to that of his partner, John Owens. I was personally brought into somewhat close contact with Mr. Duncan during five or six years before his death, being in the office of my father, who managed the legal business of Owens & Duncan, and of each member of the firm, and have a most pleasant remembrance of his gentle, courteous manners, and of the great interest which he manifested in my studies, pursuits and prospects. To give a correct conception of the part he took in civic affairs, it would be necessary to amplify this sketch. Some idea, however, of his interest in public matters may be gathered from the fact that he was one of the first presidents of the Commercial Bank, Mechanics' Institute, Globe Insurance Office, Highland Society, Agricultural Society, St. Andrew's Society, Bible Society; a prominent man in the formation of the Colonial Life Insurance Company, Gas Company, Telegraph Company, Water Company; a Commissioner of Police, Lunatic Asylum, etc.

It may be observed that among the societies mentioned, the Mechanics' Institute of St. John specially attracted and was largely managed by those of Scottish birth or blood. During the existence of this highly useful institution, extending from 1839 till 1890, including each of those years, twenty-one gentlemen were successively elected to fill the presidential chair. Of these twenty-one, twelve were at some time members of St. Andrew's Society, namely: John Duncan, Sir William J. Ritchie, James Patterson, LL.D., Joseph W. Lawrence, William Wedderburn, George H. Lawrence, Gilbert Murdoch, I. Allen Jack, Thomas A. Rankine, David P. Chisholm, Dr. James Christie and William E. Collier.*

ALEXANDER EDMUND.

Alexander Edmund was a native of Scotland, and came to this country early in the last century. His name is included in the list of Freemen for the year 1809, and his occupation is

* Sketch of late John Duncan, from the "History of St. Andrew's Society of St. John, N. B.," edited by the late Isaac Allen Jack.

there stated to be that of a merchant. He was an uncle of the late John Wishart, for many years connected with the Kirk, and Mr. Wishart was brought out to this country from Scotland, by Mr. Edmund. He was one of the committee to whom Charles McPherson, the sole survivor of the original grantees, conveyed the lands granted to them on January 2, 1816. In December, 1821, his name appears as one of the Committee of the Kirk, by whom its affairs were managed prior to the passage of the Act of Incorporation, of 1831. In the year 1813 he had become a member of the St. Andrew's Society, but there does not appear to be any record of his having taken an active part in the affairs of the Society. He died April 5, 1825, at Edinburgh, Scotland, and no doubt continued his interest in the affairs of the Kirk until the time of his removal from the city of St. John. Mr. John Wishart succeeded him in business. When the final settlement of the land claims in connection with this church—to which full reference has been made—was arrived at, on May 30, 1834, it was reported that among others, Mr. John G. Wishart had received the sum of one hundred pounds for himself, and the estate of Alexander Edmund.

WILLIAM W. EMSLIE.

Among the best known men of St. John during the middle and latter portion of the nineteenth century in the city of St. John, was William Emslie, a Scotch shoemaker or cobbler. His motto was charity and his chief delight was to do good to his fellow men, particularly those who were too poor and weakly to help themselves.

In Mr. Bunting's History of Freemasonry, page 20, we find the following tribute to Mr. Emslie's worth:—"During the past few years several old and experienced craftsmen—walking Masonic encyclopedias—have gone to that undiscovered country from whose bourne no traveller returns,' and with them has passed away an important store of the unrecorded sayings and doings of the craft of by-gone days. The older members of the fraternity in this jurisdiction remember with feelings of genuine affection the late venerable and worshipful brother, William W. Emslie. His name was a household word throughout the province; he belonged to the whole body of the craft. His pleasant smile and genial manner gave him a welcome to all our masonic circles. In him the Great Giver of all good had centered the best attributes of humanity. His life was a continual round of self-denial, of benefaction and good works generally. His purse strings were always loosened, and the



HON. J. GORDON FORBES

contents freely given to the hungry and the suffering; and when his own limited store fell short of the demand, he would lay his numerous and more wealthy friends under tribute. Thus he was ever and always a good Samaritan. Unpretentious and retiring in his manner, possessing but a limited education, and obliged to toil daily to supply the needs of himself and family, he was a man of rare natural ability, a prompter of various measures for the public good, and an ornament to the community in which he moved."

Such was the character of Willie Emslie, one of the devoted workers of the old Kirk from its earliest days. In the St. Andrew's Society he was an active member, his particular niche being upon the Committee of Charity, upon which he served for twelve years continuously, from 1850 until 1861 consecutively. In St. Andrew's Church he was the Superintendent of the Sabbath School for many years. The opening of the Sabbath School for the first time, and of which Mr. Emslie was probably the first superintendent, is referred to on page sixty-six of this work.

The writer, whose father loved everthing that was Scotch, and who recognized many of the good qualities of Willie Emslie, including his ability to make boots that would wear, well remembers the day when he was taken up to be measured by Willie Emslie for his first pair of boots, and braw anes they were, copper toed, and with thick soles and a' that, as Bobby Burns would say.

The Emslie family came from Aberdeenshire. His mother, Jean Emslie, wife of Charles Emslie, died at Loch Lomond, New Brunswick, on October 6, 1847, at the age of seventy-six years. Mr. Emslie was married on March 7, 1822, to Hannah Ann, daughter of William Kennedy, by Dr. George Burns. Mrs. Emslie was a sister of the wife of John Owens, of the well-known firm of ship-builders, Owens & Duncan.

There are many other items of interest to be found with reference to the life and good works of Willie Emslie, as he was affectionately called, by old and young alike, but the limits of this work prevent a further reference at this point to our venerable and saintly friend.

JAMES GORDON FORBES.

James Gordon Forbes was the youngest son of the late Captain John Forbes, of the 93rd Highlanders, a scion of a distinguished Highland Scotch family. His father, who served with distinction in the Peninsular War under the Duke of Wellington,

received from the Crown, in recognition of his services, a grant of land in Nova Scotia, to which he immigrated in the year 1832.

Mr. Forbes was born May 10, 1837, in Pictou county, Nova Scotia; educated at the free church school, Halifax, and taught at the superior school at Kouchibouguac, New Brunswick, from 1857 until 1860. In the latter year he entered the law office of Judge Wedderburn, where he studied five years, and afterwards finished his legal studies at the law school of Harvard University. Admitted to the bar April 13, 1865, he, during the succeeding ten years, conducted an extensive law business with the late William H. Sinnott, under the professional firm of Forbes & Sinnott. A dissolution of co-partnership occurring, he removed, in 1876, to Des Moines, Iowa, where he carried on a law, loan and insurance business. On the death of Mr. Sinnott, in November, 1879, he returned to St. John and resumed the practice of the law. During his practice at the bar he was considered an effective jury lawyer, having, by his energy and eloquence, gained many important suits. In the defense of the prisoner Edie, in the case of the Queen *versus* Edie, he won from Chief Justice Allen, the presiding judge, the flattering testimony that "the defence was one of the most able and eloquent efforts within his experience."

For important services rendered in the confederation of the provinces of British North America into the Dominion of Canada his friends presented him with a valuable gold watch and chain. In 1870 he unsuccessfully contested the county of Saint John for a seat in the local legislature, although the large vote he received testified to his popularity. As alderman for Duke's ward for two years, he rendered the city valuable services by his energy and industry. He has always taken an active part in church matters, especially in his connection, for many years, with St. Andrew's Church, of which he has been an elder since 1880, in which year he was ordained to that position.

On September 17, 1871, he was married to Mary J. Homer, of Bloomington, Illinois, by whom he had a daughter and a son, the latter of whom is now deceased.

The connection of Judge Forbes with the St. Andrew's Society of St. John, has been a lengthy one, he having joined the Society in 1861; was Secretary in 1866; on the Committee of Charity, 1873; First Vice-President in 1897 and 1898; and President for 1899 and 1900.

On January 18, 1895, on the death of the Hon. Benjamin Lester Peters, he was appointed Judge of the St. John County Court.

Judge Forbes has always been earnest in church work, espe-

cially in his connection with St. Andrew's Church, of which he was consecrated an elder in 1880. Prior to this event he had held almost every position in the gift of the church, had been long a member of the Board of Trustees, of which body he acted as Secretary for several years. He has also acted as Superintendent of the Sunday School for three years, during which time he did valuable work for the advancement of that branch of the church work.

He attended as lay representative at the General Assembly for the Presbyterian Church in the Maritime Provinces at the Pan-Presbyterian Council at Glasgow in 1896 and at Washington in 1899. In July, 1897, he was elected Moderator of the St. John Presbytery for the year 1897-98. During his long connection with St. Andrew's Church he has been one of the most generous contributors, not only to the general funds of the church, but also to the various other issues, charitable and missionary, with which that church has been from time to time identified.

During recent years he has devoted much time to the work of the Victorian Order of Nurses, and has been President of the Fernhill Cemetery Company. His Masonic activities have been many and varied and some account of them may be found in Bunting's History of Freemasonry in New Brunswick. It is sufficient for the purpose of this sketch to note that during the years 1899 and 1900 he was Grand Master of the Grand Lodge of New Brunswick.

During the term of office of Judge Forbes, as President of St. Andrew's Society, the Centennial Ball was held, one of the most elaborate functions ever given by that venerable Society. The covers of the souvenir cards upon that occasion were, in honor of the president, printed in the Forbes Tartan, and formed an appropriate souvenir of the event.

His active and energetic work in aid of the cause of the Bible Society deserves a full and lengthy notice in this work, but lack of space prevents.

The death of his only son, Homer D. Forbes, during the present year, 1912, was a severe blow to the father, and one in which he received the universal sympathy of the congregation.

WILLIAM GIRVAN.

He was born in Wigtonshire in 1812, and with his father came to this province four years later. In 1861 Mr. Girvan was placed in the Bank of New Brunswick as an expert accountant and one year later was appointed cashier, which position

he filled for about thirty years. He married a sister of the late Rev. James Hannay, of Richibucto, father of Dr. James Hannay. Mr. Girvan was on the Committee of Charity of the St. Andrew's Society in 1858, was Treasurer in 1859 and Vice-President in 1860. He was a worthy citizen and enjoyed the respect of all who knew him. He took a very active interest in the work of St. Andrew's Church, as will be observed from the various references to him which occur in these pages. He was the oldest member of the St. Andrew's Society at the date of his death, which took place February 18, 1900.

JAMES GRIGOR.

It was to James Grigor, one of the committee appointed to secure a suitable lot of land on which to build St. Andrew's Church, that the lot was conveyed on May 21, 1814. The lot was selected by him, the conveyance was from John L. Venner, the price paid was £250, and he was one of the contributors, no doubt a generous one, to the building fund. On June 20, 1815, just sixty-two years to a day before the building was burned, the lot was conveyed by James Grigor and wife for the sum of £250, which sum had been granted by the legislature for that purpose.*

On October 20, 1816, James Grigor, Jr., described as a merchant of St. John, was married at Fredericton, to Mary, fourth daughter of Dr. Charles Earle.

James Grigor seems to have come to St. John early in the history of the community, for in the year 1785, when the city was granted its act of incorporation, the name of James Grigor appears upon the list, so that he was without doubt one of the charter members, receiving his freedom at that date. He died at Hampton, N. B., July 31, 1823, aged seventy-one, so that in the year 1785 he must have been a young man of about thirty-three years of age, just in the prime and vigor of life. While he died at Hampton, his obituary notice describes him as a merchant of St. John. In the list of Freemen, he is described as a carpenter by occupation, and no doubt he gave freely of his time to the building of the old Kirk, although well up in years at the time of its erection.

The name of Grigor does not again appear in the list of Freemen of St. John, so we may conclude that James Grigor, Jr., and other members of his family, if any must have removed from St. John at the time of or shortly before his death. He

* See History of St. John, by D. R. Jack, pp. 191-2.

appears to have been a man of influence, means, good judgment and of a generous spirit, as is amply testified from the nature of his transactions with the St. Andrew's Kirk. It is a matter of regret that we have not more knowledge of him, but tradition points to him as one of the several men both of means and generosity, who aided the building of the Kirk to the extent of their ability.

PETER ROBERTSON INCHES, M.D.

Doctor P. Robertson Inches, who was christened Patrick, although he is commonly called Peter, occupied the presidential chair of the St. Andrew's Society for the years 1880 and 1881. His father was James Inches, of Dunkeld, Scotland, who, with his wife, who had been Miss Janet Small of Dirnanear, Strathardle, in Perthshire, came to St. John in 1832. The subject of this sketch was educated at the Grammar School, St. John, and afterwards engaged in business for some years in the city as an apothecary. He then proceeded to qualify himself for the practice of surgery and medicine, and, after pursuing the necessary studies in New York, Edinburgh and London, and obtaining his degree, returned to St. John, where he has since secured and maintained a position among the leading local practitioners. In 1876 he married Mary Dorothea, daughter of Doctor Fiske, from Massachusetts, who resided in St. John, where he practiced dentistry with success. Though by no means chargeable with the sin of pride, Doctor Inches derives great satisfaction from his past and present associations with Scots and their institutions, including especially the Kirk and St. Andrew's Society, in the latter of which he held office as far back as 1861. In the history of the Kirk the name of Dr. Inches will be found as Trustee for nearly forty years, and which position he still holds. He has invariably taken a keen interest in the work of the church, and while not much given to debate the various questions of church policy which have arisen, his opinion, when expressed, has invariably been received with profound respect. In connection with his church work Dr Inches has always responded generously without fee to any calls for medical aid from the poor and afflicted. He was a warm personal friend of the late Henry Jack, more particularly during the years when they both attended the Auld Kirk, and when they both wore the same badge, which differed considerably from those of the other members of St. Andrew's Society.

It was not until May 22, 1908, that Dr. Inches formally completed his connection with St. Andrew's Church and from that date his name has appeared upon the communicant's roll.

ADAM JACK.

He was born at Innerkip, Scotland, near Greenock, November 21, 1800. He left the land of his birth at an early age, never to return, and lived for several years at St. John's, Newfoundland, thence making two or three voyages to the West Indies. In 1830 he came to New Brunswick and settled in St. Andrews, where he married Miss Dorothy Mowat, a daughter of Captain David and Mehitable (Calef) Mowat, September 20, 1831. In 1837, he removed to St. John, where he thereafter made his home. As secretary to the Marine Assurance Company and agent of the Liverpool & London Fire Insurance Company, and otherwise, he secured a leading and recognized position in business circles. His wife died May 14, 1842, and in 1848 he married Mrs. Ann Stephen, who survived him. He was in office as President of the St. Andrew's Society at the time of his death, which occurred suddenly from apoplexy while he was acting as pall-bearer at the funeral of the late Mrs. William O. Smith, on February 2, 1856. In the history of the St. Andrew's Society of St. John, of which Society he was president for the years 1848, 1849, 1850, and again in 1855, and from which this sketch is largely taken, it is stated that the subject of this sketch was very well informed and shrewd in all that related to his business, and that socially he was entertaining and exceedingly genial. The fact that for four years out of his little more than eighteen years of residence in St. John, he was specially selected by his brother Scots as their representative and spokesman, speaks volumes in his favor and leads to regret that more particulars of his career and character have not been obtained. Several children survived him, and one of the daughters, who still survives, was the wife of the late John McMillan, a prominent citizen of St. John. Mr. Jack resided at Reed's Point, near the three lamps, an old and conspicuous landmark.

From the year 1843 until the time of his death, he was continuously a member of the Board of Trustees of St. Andrew's Church, a period of twelve years. This fact in itself is good evidence that he must have taken a keen and active interest in the affairs of the church, in order to have received such unwavering support from the members of the congregation.

From a sketch of St. Andrew's Church which appeared in the *Weekly Telegraph* of March 5, 1879, we learn that he was ordained an elder in the church, on March 30, 1851.

HENRY JACK.

Henry Jack was born at St. Andrew's, Charlotte County, New Brunswick, May 11, 1824. His father was David W. Jack, who came from Cupar, Fife, Scotland, and his mother a daughter of Colonel Thomas Wyer, a Loyalist from Falmouth, Massachusetts, now Portland, Maine. After having received his education at the St. Andrew's Grammar School, under Reverend John Cassilis, he, about 1844, removed to St. John, where he entered the office of his brother, William Jack, a leading lawyer, and at a later date Advocate General, a member of the St. Andrew's Society, as a student, but after pursuing his studies for some two years, he abandoned the idea of entering the profession and accepted a position in the Bank of British North America. While in the service of the bank he spent five years in St. John's, Newfoundland, but was then transferred to the agency at St. John, New Brunswick, in which he was employed until 1864, when he was appointed agent of the North British and Mercantile Insurance Company. Shortly afterwards he became Vice-Counsel for Spain, and he retained the two positions until his death. In June, 1862, he was married to Annie Carmichael, youngest daughter of the late Hon. Hugh Johnston, the wedding taking place at Gagetown, near which Roseneath, the country seat of her family, was situate. She died November 20, 1882, after bearing six children, of whom a son and two daughters survived her and her husband, and are alive to-day. He was a man of pronounced views and tenacious of his opinions; and having become an adherent of the Reformed Episcopal Church, he freely devoted his time, abilities and means to its advancement. Scottish in these respects, he was also Scottish in appearance and manner; in his easy telling of humorous anecdotes with proper accent and gesture of true Scots, and in his delight to provide plenty of good meat and drink for guests, rich or poor, at his own board.

To the late Henry Jack belongs the full credit for having introduced to the Presbyterian Church of New Brunswick the late Rev. Donald Macrae, D. D. For some years prior to his marriage Mr. Jack resided in St. John's, Newfoundland, where he and Dr. Macrae, whose church he attended, became intimate friends. Their mutual love of all that was Scotch

HISTORY OF ST. ANDREW'S CHURCH.

was a strong link in the chain of intimacy by which their regard for one another was strengthened. Was it at all surprising, then, that when the pulpit of St. David's church became vacant, Mr. Jack should invite Dr. Macrae to visit him at his home in Queen Square, and the invitation having been accepted, that he should personally urge upon his friends of St. David's congregation his assurance of the high qualities of heart and mind of one whom from long personal friendship he knew so well. Dr. Watters, having a better delivery, possibly, than Dr. Macrae, but not by any means being a better read man or more sound theologian, won the day, and was duly inducted into the pulpit of St. David's Church. With his true Scotch determination unimpaired, when the Rev. Mr. Caie resigned the pulpit of St. Stephen's Church, Dr. Macrae received the same warm invitation from the same source, and the same vigorous efforts resulted this time, not in failure, but in a hearty call to Dr. Macrae from St. Stephen's Church. That Dr. Macrae was greatly beloved by the people among whom he subsequently resided for many years, both of St. Stephen's and other congregations, not necessarily Presbyterian, and that his ultimate departure from St. John for another field of labor caused genuine sorrow throughout the community is a matter the verity of which is indisputable.

The late Henry Jack died October 28, 1884, just before the celebration of St. Andrew's Day. At the anniversary service, held this year at St. Andrew's Church, Dr. Macrae took occasion to make the following kindly reference to a number of departed friends, some of whom at least had been numbered among St. Andrew's congregation. The text was from Psalm XVI., verses 5 and 6: "I have a goodly heritage."

"Brothers of St. Andrew's Society! On this occasion above any other on which you have done me the honor to elect me as your chaplain, some words of reference are called for in connection with the breaks in our ranks which have occurred since our last solemn meeting and our last commemoration of our annual day. Within the year no less than six honored members were removed by death. The names of Matthew Lindsay Andrew Anderson, J. J. Johnston, Roderick Ross, Luke Stewart and Henry Jack, call forth many affecting memories. One, at least, of these members, Henry Jack, had filled the President's chair of this Society; two, at the time of their decease, were office-bearers; two were elders of our churches; most of them bore names distinguished in Scottish history; all were borne to the tomb carrying with them the respect of the citizens at large. The fathers, where are they? The prophets, do

they live forever? We revere the memory of these beloved and honored brethren. We cherish their worth. We have not lost our heritage in them, 'for the righteous shall be had in everlasting remembrance,' and the good they did lives still. Towards one of these brethren, Luke Stewart, my own feelings, like the feelings of all who knew him, were particularly fraternal. In Roderick Ross I mourn a friend and counsellor whose loss to me can in some respects never be replaced. Of all we lament the departures, but in no spirit of repining. Our older surviving members had their heart-searchings in connection with these saddening events. Let us trust that the mantle of departed worth has fallen on those who are following after. Let us trust that our young men may acquit themselves like the men of the olden time who are one by one passing away. Tributes to their memory have been borne already, the worthiest tribute is to manifest their spirit in all that is true and good. We have not lost or at any rate need not lose our heritage in them, and we trust that theirs to-day is a goodly heritage indeed. Thank God for the good which the Society has been able to effect in the past. Thank God for its continued existence and present prospects. Cherishing our traditions, we look forward to loyal dependence upon our God and King in a measure of like quiet usefulness in days to come. To latest generations may those who succeed us maintain these traditions and say as we do with devout gratitude, ours is 'a goodly heritage.' Amen."

ALEXANDER JARDINE.

Alexander Jardine, was born in February, 1814, in Girvan, Ayrshire. His father was the youngest son of Sir William Jardine, fifth baronet of Applegirth, Dumfriesshire. After leaving school, Alexander went to Glasgow, where he was employed till 1835, when, on the advice of his brother Robert, he came to St. John and entered the employ of Barnabas Tilton. He remained in this service until 1838, when, as stated elsewhere, the brother purchased his stock from Mr. Tilton, and carried on the business on their own account as partners. After Robert's death, Alexander continued the business until 1875, when he retired in favor of Robert Cruikshank, Thomas McClelland, his cousin, and Alexander C. Jardine, his eldest son. Mr. Jardine repeatedly visited his native land, always retained a strong Scottish sentiment, and was ever ready to assist a fellow-countryman in distress. Like his brother, he was interested in the advancement of the welfare of his adopted city and province. He filled several important public positions, including

the office of president of the Western Extension Railway Company and that of president of the Rural Cemetery Company. He was an active member of St. Andrew's Church, and an elder for a number of years. On rebuilding the church after the great fire of 1877, he was made chairman of the committee in charge, and devoted both time and money to the object in view, his donations including the bell now in use. He was married in August, 1845, to Mary J., daughter of Thomas Charters, of Roxboroughshire, Scotland, who, with two sons and two daughters, survived her husband when he departed this life in February, 1878.

ROBERT JARDINE.

Robert Jardine was born at Girvan, Ayrshire, Scotland, January 1, 1812. He started in business in his native town when quite a young man, but having failed to reach his expectations, and dissatisfied with his prospects, he determined to seek his fortune abroad, and took passage on a ship sailing from Ayr to St. John, New Brunswick. Shortly after his arrival he entered the employ of Barnabas Tilton, a dealer in groceries, and in 1838 Robert and his brother Alexander, who had followed him to St. John, bought out Mr. Tilton, entered into partnership, and continued the business under the firm name of Jardine & Co. Robert Jardine was a public spirited and good citizen, and was identified with such important enterprises as the civic water supply and the Rural Cemetery. He was also chairman of the European and North American Railway Commission for a number of years, and until his death, which occurred in June, 1866. He was the proprietor of a holding comprising several acres, situate a mile from the city on the Marsh Road, where he lived, and, to some extent engaged in farming. He was greatly interested in the latter pursuit, was distinctly successful in raising Ayrshire cattle, and was one of the first members of the local Agricultural Society. The proper construction of the Marsh and Loch Lomond roads, of special benefit to farmers, is also largely due to his exertion. A wife and four daughters survived him. Mr. Jardine was president of the St. Andrew's Society for the years 1851 and 1852.

HUGH JOHNSTON.

Hugh Johnston was a native of Morayshire, Scotland, where he was born on January 4, 1756, and whence he arrived at St. John, in or about 1784, in his own ship. This vessel was laden with merchandise which he employed in establishing

himself in business in his new home, where he was destined to meet with marked success. The practice of emigrating in one's own ship was not unknown in those days of the early history of New Brunswick, and Hugh Johnston was not the only Scotchman who thus transferred his family and his belongings to this country. Although his own affairs rapidly increasing in magnitude made large draughts upon his time and powers, he seems to have been ready at all times to serve in the interests of the public. He was an alderman in 1808 and for several succeeding years; he represented the City and County of St. John in the Provincial Legislature for the long period of seventeen years; he was one of the founders, a member of the building committee and one of the first elders of St. Andrew's Kirk.

The late William Peters Dole, D. C. L., who was eminently intelligent, observant and reminiscent, came to reside permanently in St. John in 1836, just six years after the death of Hugh Johnston. He used to relate a story with great zest, in which he described a wrangle which occurred between certain members of Trinity Church upon the one side, and Hugh Johnston and certain others who, while attendants at and ostensibly members of Trinity Church, had strong leanings towards the old Kirk of their fatherland. It will be remembered that in the earlier portion of this work reference was made to the pointed directions given in the selection of a pastor for Trinity Church to the fact that a Scottish accent would be regarded as a serious blemish to any applicant for that position. The scene of the discussion was at the old Coffee House at the foot of King street, the time a cold winter evening, with the toddy circulating freely about the table. No doubt the discussion took place in the first club organized in St. John, and which has been fully described in a sketch which appeared in issue No. 7 of the New Brunswick Historical Society, and which club held its meetings at the Coffee House, which was indeed the scene of all public balls and other festivities during the early history of our city. The discussion waxed warm, finally becoming very heated, they of long standing in the Anglican communion taunting their Scottish brethren with their inability to support a church of their own denomination. The climax of the affair was reached, when Hugh Johnston, his Scottish blood thoroughly aroused, and unable longer to accept good naturedly the continued taunts, started to leave the room. Reaching the door, he turned about and, shaking his stick at his tormentors, exclaimed: "I tell ye, the day's no' vera far distant when we'll aye hae a Kirk o' our ain." Whether from this incident

or not, active measures were taken, in which Hugh Johnston was a participant, for the building of a Kirk, where they of the Scottish dialect might worship the God of their fathers after the custom and ordinances of the church of the motherland, and where the Scottish dialect was considered, as it is to-day, a matter of pride, rather than something of which to be ashamed.

Hugh Johnston was a port-warden from 1816 till 1830. He was an incorporator and one of the first directors of the Bank of New Brunswick, and a member of the Friendly Fire Club, he was connected with several Masonic organizations as officeholder or otherwise. He was one of the founders of St. John's Lodge; formerly a member of St. George's Lodge, No. 19, Maudgerville, and one of the original members of Carleton Royal Arch Chapter. In the latter body he was first Scribe, or Principal J.

When a special collection was made in St. John on behalf of the families of those killed or wounded in the battle of Waterloo, he contributed £50 to the fund.

Mr. Johnston was one of the owners of the "General Smythe," the first steam-boat built in this province, which ran on the river between St. John and Fredericton. He was also a part owner of the "St. John," the earliest steam-craft to cross the Bay of Fundy. She was schooner rigged, with fore-sail, mainsail and jib, and her trial trip was made on the 4th of July, 1827. He was the owner of the wharf and slip to which he gave his name, which they bore until recently, situate on the west side of Water street. The property was just at or about the site of the present ferry landing. His residence and place of business were both together, as was the custom among the best class of merchants in the early history of this community. With two or more of his sons he transacted an extensive business in the city under the name of Hugh Johnston & Co.

He was married twice and had eight children by his first wife and six by his second wife. His first wife's maiden name was Ann Gilzean, and she dying on February 4, 1805, he married secondly Margaret Thurnburn, who was a lineal descendant of John Thurnburn who about 1475 held lands at Lassudden under the Monks of Melrose Abbey. Barbara, born September 12, 1807, of the second marriage, became the wife of Colonel Sir Charles Levinge, at one time Governor of Edinburgh Castle, son of Sir Richard Levinge, Baronet, of Nock Drim Castle, County of West Meath, Ireland. A son by the first marriage, Hon. Hugh Johnston, occupied a prominent position in this com-

munity for many years, and dying in 1850, left many descendants in this city.

Mr. Johnston always maintained a reputation for integrity and for adherence to correct business principles, and it is reported of him that he was "a faithful friend and an enterprising and useful member of the community."

The above sketch, to which some additions have since been made was originally prepared by the writer of this volume for the History of St. Andrew's Society. See pp. 31-32 of that work.

JAMES KENNEDY.

James Kennedy, St. John, was born in Ayrshire, Scotland, March, 1835, son of George and Mary (Gray) Kennedy. The death of his parents, which occurred when he was twelve years old, threw him upon his own resources, and he was employed upon farms until 1857, when he emigrated to New Brunswick. Resuming his previous occupation after his arrival, he later took charge of a large farm in Moncton, N. B., where he remained about two years. Coming to St. John in 1861, he entered the employ of the wholesale and retail grocery firm of Jardine & Co., with whom he remained twelve years, and in 1873 he established himself in the wholesale fish and provision business on South Wharf. For the succeeding twenty years he carried on a profitable mercantile business, and also acquired large shipping interests, having built five ships, the chartering of which he attended to personally, and was also part owner in several others. Having disposed of his marine property with the exception of two ships, he retired from mercantile business in 1893, and has since been engaged in caring for his investments. He was president of the Canadian Drug Company for several years, and was the official head of the Joggins Coal Mining Association, which sold its property in 1892. His prominence in the business circles of St. John was attained solely through his ability, perseverance and progressive instincts.

Mr. Kennedy was married in 1860, to Miss Isabella Loughhead. They had seven children, namely; Mary Gray, wife of Rev. L. G. Macneill, retired pastor of St. Andrew's Presbyterian Church; William Ramsay, at one time master of the ship "Creedmoor," owned by his father; James Kerr Kennedy, who died in Idaho at the age of twenty-eight years; Isabel Margaret, who died at the age of two years; David Alexander and George Kerr and Robert J., the latter of whom died at the age of six months.

Mr. Kennedy belonged to the Masonic order, was president of the Thistle Curling Club, of which he was a member

ever since its organization. In his religious belief he was a Presbyterian, and was one of the elders of St. Andrew's Church. He died suddenly at his home on Summer street, St. John, on January 26th, 1913.

ROBERT KELTIE.

A gathering of members of the Saint Andrew's Society of Saint John, N. B., and their friends, under the auspices of the Society, was held on August 29, 1866, at Sussex, in Kings county. The grounds selected were picturesque and adapted for the purpose, and were placed at the service of the managing committee by Robert Keltie, free, save only a hearty vote of thanks extended after the event. The party, comprising about 2,500 persons, went by rail from St. John, and on reaching Sussex, received an addition of about 500 would-be participants. The bagpipes made music, which was heard for long stretches of the pleasant valley, and when they were silent, the band of the 15th Regiment filled the air with harmonies. Those who were present entertained themselves with leaping, throwing the hammer or stone, tossing the cable, archery, dancing or otherwise, as inclination prompted, and, after a day of great enjoyment, the picnic ended, the City folk leaving Sussex at 6 o'clock and reaching the city at 9.45 p. m.

Robert Keltie, the genial host on this occasion, was well known and well liked. He was a native of Scotland, from which he emigrated to St. John in 1819. He was engaged there in mercantile pursuits until 1831, when he turned his attention to brewing, which he subsequently followed with marked success. In 1845 he purchased from the Hon. Hugh Johnston* the dwelling-house and grounds on the Marsh Road known as "Hillside," and subsequently resided there. He was a Justice of the Peace and was one of the oldest members of St. Andrew's Society when he died in May, 1877. A clipping from a city paper of which neither name nor date has been preserved, relates so pleasantly to the subject here considered that it would be an error not to place it before the reader:

"Jumping the Fence.—The other day the passers on Car-marthen street were enabled to see an exhibition of this feat done in a much more creditable way than has been usual. Two of our oldest and most worthy citizens, each having gone well past his fourth score of years, took a walk through the old Burial Ground, and on reaching the eastern gate found it locked. They had either to climb the fence or return to the

* Son of Hugh Johnston, senior, a biographical sketch of whom will be found in this volume.

western gate. They were of the old vigorous stock of a generation nearly gone, and they got over that fence with an agility that would do credit to some of our local contemporaries on a change of government. Henry Melick and Robert Keltie, Esquires, have the best wishes of their friends that they may long retain the strength not only to get outside, but to keep outside of a cemetery fence."

JAMES KIRK.

James Kirk was the father of the James Kirk of the well known firm of mill owners, Kirk & Daniel, well remembered, doubtless, by the older citizens of St. John. James Kirk, the elder, was born in St. Andrews, Fifeshire, Scotland, on St. Andrew's Day, 1794, and came to St. John in 1816. His name appears in the list of Freemen of St. John for the year 1819, and his occupation is there stated to be that of a merchant. Immediately upon his arrival at St. John he became a member of the St. Andrew's Society. He carried on a very extensive shipping business, and at one time had interests in forty vessels. Mr. Kirk was twice married, first to Barbara, daughter of George Matthew, and afterwards to Charlotte, daughter of Dr. Kerr, of Economy, Nova Scotia.

From the records of St. Andrew's Kirk we learn that he was for a long time actively connected with its work. On August 18, 1831, under Act of Incorporation, certain trustees were elected, in which Mr. Kirk's name is included. From 1831 to 1837, inclusive, he was a member of the Board of Trustees. During the years 1838 to 1839 he occupied the position of chairman. From 1840 until 1850, inclusive, his name appears upon the roll of trustees, forming an unbroken term of service of twenty years, a record that is probably unsurpassed in the history of St. Andrew's Church.

JAMES KNOX.

James Knox was born in Rothesay, Scotland, in 1833, his father, John Knox, then residing there, and he came to New Brunswick in 1855. Here he engaged in the ship chandlery business as a partner of his uncle, the late John Walker, who has already been mentioned in the sketch of Luke Stewart's life. Mr. Knox is married, his wife having been Miss Annie Farmer, and they had five children, of whom two sons and one daughter survive. He has been a trustee of St. Andrew's Church, and a member of Clan Mackenzie, of the Masonic

body, and of the Order of Odd Fellows. Mr. Walker died in 1870 and ever since Mr. Knox has conducted the same business as the old firm. He has a good knowledge of the conditions and requirements of the port and harbor, and though indisposed to seek notoriety or prominent place, his qualifications have been recognized to some extent by his selection as an alderman, and by his appointment and long continued service as a commissioner of pilotage. Holding the respect of the community, he can always count upon the warm regard of his brothers in St. Andrew's Society and of those who know him well. Mr. Knox became a member of the last named society in 1857. He held office from 1876, when he became a member of the Committee of Charity until 1884 and 1885, during which years he filled the presidential chair.

ALEXANDER L. LAW.

Alexander L. Law was born at Balgedie, County of Kinross, Scotland, on October 3, 1850. He was the son of Henry and Catherine (Henderson) Law. The senior Law was a carpenter by trade and was well known in his vicinity for the natural gift which he possessed of setting dislocated bones, which gift was greatly extended by the constant practice which he enjoyed. The subject of this sketch was one of a family of ten, one of whom died young. The remainder of the family, six sons and three daughters all reached maturity. Henry Law, father to Alexander L. Law, was an elder in the United Presbyterian church at Balgedie.

Mr. A. L. Law first took up the drapery business, serving the usual term of four years with Thomas Scott, at Leslie, Fifeshire. From thence he removed to Glasgow, where he found employment with Walter Beaton & Co., for about two years. While working in Glasgow he had a visit from a cousin of his, Mr. Matthew Lindsay, who has been frequently referred to in these pages, and who was at that time a merchant of St. John, New Brunswick. Mr. Lindsay strongly urged him to come to St. John, promising that his salary would be doubled at once. This offer was accepted, with the result that Mr. Law arrived in St. John in March of 1869. He immediately entered upon an engagement with Messrs. Barnes, Anderson & Kerr, who were carrying on the retail department of the firm of Daniel & Boyd. After remaining for six years with Messrs. Barnes, Anderson & Kerr, Mr. Law entered into business with Mr. Alexander Willis, the firm name being Willis & Law, woolen mill and dyers.

For about sixteen years Mr. Law represented Victoria Ward in the Portland Town Council and after the amalgamation of the two cities represented the same ward in the new city council for about five years.

Immediately after his arrival in St. John, Mr. Law identified himself with the Auld Kirk, presented his certificate of membership from the United Presbyterian Church of Glasgow, became affiliated with the church at St. John and immediately took up active work in connection therewith. His principal activities were in connection with the Sabbath School, in which he filled every office up to that of Superintendent. In 1885 Mr. Law was elected an elder of the Kirk. He has also represented St. Andrew's Church in the Bible Society, of which he is still an active member. He has been on all the committees of church work in its various branches.

Mr. Law married Miss Ella McArthur, by whom he had two sons, the elder of which is in the lumber business in British Columbia. The second son, Robert, travels for the firm of The S. Hayward Co., of St. John, N. B.

At various times Mr. Law did good work in the choir, which was virtually handled by him for some years.

ALEXANDER LAWRENCE.

Born at Methlick, Aberdeenshire, Scotland, on April 8, 1788, he served an apprenticeship of seven years at the cabinet making and upholstering business—the period usually allotted in those days to acquiring a thorough knowledge of any mechanical pursuit. Deciding to make St. John his home, he and his wife came out with Dr. Burns, they both being from Aberdeen. He was the first precentor in the Kirk, which had been completed but shortly before his arrival. In the biographical sketch of his life, which is to be found in Bunting's Freemasonry in New Brunswick, page 232, it is stated that he came out in the ship "Protector" for Saint John, arriving here May 16, 1817. In this his new home, he started the cabinet making and upholstering business, which he continued to prosecute with vigor and success until within a short time of his death. His first wife, Mary Wilson, whom he probably married in Scotland, died on March 29, 1832, aged forty-two years. Some mention of him will be found in the third chapter of this work.

Of an active temperament, and desirous of identifying himself with movements tending to advance the material interests of his adopted home, he was soon found taking a prominent part in church, musical and literary circles. The Sacred Music

Society of St. John owed its foundation to him, and in him it had its most strenuous and valued promoter. He was its first president, and continued to preside over its affairs until his death. Intimately connected with the Mechanics' Institute from its inception, and one of the original incorporators, he successfully emulated his associates in establishing that popular institution upon a firm basis. This was demonstrated by its increasing popularity and the great good the community derived from its lectures, library, reading room, etc. He always occupied a prominent position upon the directorate, and was one of its vice-presidents. His Masonic activities were numerous and have been quite fully set forth in Bunting's work, before alluded to. In appreciation of the invaluable services rendered by him to St. John's Lodge, and in token of the warm affection entertained for him by his brethren, they presented him, in April, 1820, with an address engrossed upon parchment, under the seal of the lodge and the signatures of the master, wardens and secretary. This document is now hanging on the walls of the lodge room, having, through the thoughtful kindness of his two then surviving sons, Joseph W. and Alexander W. Lawrence, been presented to the lodge as a memento of their worthy father.

On June 6, 1833, Mr. Lawrence married for the second time, his wife being Mary, daughter of William Barr. He died on October 28, 1843, in the fifty-sixth year of his age.

MATTHEW LINDSAY.

Mr. Matthew Lindsay, who was a Scotchman by birth, came to New Brunswick when quite a young man. He early commenced business with Mr. James Logan under the firm name of Logan & Lindsay. This business was successfully continued until some time after the great fire of 1877, when business reverses, many of them consequent upon the disaster alluded to, caused the firm to suspend. While endeavoring to avert this disaster Mr. Lindsay did a great deal of over work, and it is thought contracted the disease which finally caused his death—Bright's disease of the kidneys. After the final winding up of the King street business, Mr. Lindsay opened an office in the building now owned and occupied by Mr. C. E. L. Jarvis, situate on the north-east corner of Prince William and Church streets. He was then believed by his friends to be doing well and on the highway towards regaining a healthy financial position when death laid its hand upon him. Even outside the circle of his immediate family and intimate acquaint-

ances, there were many who deeply lamented his early demise. As a merchant he was respected for his honesty and uprightness in business. For years he had been active in his connection with St. Andrew's Church, in which he held office, both as a trustee and elder. In the work of rebuilding the church as already narrated he was most active and energetic, notwithstanding the great burthen of his own responsibilities which he was even then carrying.

Mr. Lindsay was an active member of the St. Andrew's Curling Club and of the St. Andrew's Society. In St. Andrew's Church he practically carried the whole load of the work upon his own shoulders and was an indefatigable worker until the year of his death. He passed away in his fiftieth year, on March 8, 1884, and was buried from his residence, No. 267 Charlotte street, facing Queen Square. He was a fine speaker, and shone particularly at the gatherings of the St. Andrew's Society, where his wit and humor combined with a certain amount of Scottish dialect, made him a most popular speaker. From the "Morning News" of December 2, 1873, we take the following brief reference: "'Absent Friends' called out Mr. Lindsay, who, with much fervor and pathos, referred to many dear absent ones, and also to the love of their native land which they and those who were endeavoring to emulate their example in the journey of life aimed to encourage."

The following account of the funeral is from the columns of the "Daily Telegraph" of March 12, 1884. "After prayer in the house by the Rev. Henry Daniel, the casket, upon the end of which was a handsome floral tribute, was borne to the hearse by the pall-bearers, Messrs. George Robertson, Thomas A. Rankine, J. L. Wilson, William Girvan, James Logan and John M. Anderson. The procession then formed, the members of the St. Andrew's Society preceding the hearse, followed by the mourners and a number of the male scholars of the Sunday School of St. Andrew's Church. The organ, platform, rail and reading desk were draped in mourning. The pastor, Dr. Smith, Messrs. Cross and Fotheringham took part in the services in the church. The remains were interred in the Rural Cemetery, now known as Fernhill."

JAMES MACFARLANE.

James Macfarlane was born in Kilmarnock, Ayrshire, Scotland, on May 18, 1819. His parents, however, had resided or only a short period in this locality, having previously lived

in Arrochar, a village situated at the northern end of Loch Lomond, in Dumbartonshire, the locality having been the seat of the clan "Macfarlane" in the days of old, when the Highland clans occupied distinctive territories. In 1832 Mr. Macfarlane's father came to America and subsequently, probably in the spring of 1835, sent word to his family, consisting of his wife, son and two young daughters, to join him, and to take passage from Glasgow to Nova Scotia. The instructions were followed, but on their arrival at Glasgow they learned that the vessel selected had sailed and were compelled to secure berths in an inferior craft bound for the Miramichi. After a lengthy, stormy and dangerous voyage, they arrived there, and thence proceeded by schooner to Pictou. Here, having received instructions from her husband to proceed to St. John, where he then was, Mrs. Macfarlane and her children travelled in an ox-cart across the Cobequid mountains to Chignecto, where they secured a passage in a schooner for St. John. They again experienced foul weather, and were driven by the force of the wind, during the night, on the rocks at West Beach. Mr. Macfarlane succeeded in getting his mother on deck, but notwithstanding his strenuous efforts to save her, she was swept from his grasp and drowned. His sisters he never saw again. He himself was washed ashore by the waves, and, his leg being broken, was pulled on to a ledge by a sailor who had taken refuge there, discovering, when the day broke, that the two were the sole survivors of the wreck. He was assisted, or rather carried over the rocks by his companion, and within a few days was taken to St. John. The details of his first employment there have not been ascertained, but at a later date he was engaged for some years as a grocer, and eventually devoted himself exclusively to the coal business until his retirement from active life. He resided continuously in St. John from the time of his arrival there until the spring of 1895, when, in consequence of failing health, he wound up his business and went to live with his daughter, Mrs. J. E. Logan, in Montreal, where he entered into rest on August 4 of that year. His wife was a Miss Mary Ann Cameron, daughter of Ewen Cameron, of St. John, and children born of that union are now living. Mr. Macfarlane, when in his vigorous manhood, was physically a fine specimen of a Scot, with a keen, intelligent and handsome face. These characteristics naturally, but faintly, appear in his portrait, taken in old age, the only one which could be obtained. He was a man of strictest integrity, of admirable business habits, well informed and possessed of sound judgment;

and was very greatly respected and esteemed for his qualities of head and heart by all his fellow-citizens. Amongst his many acquirements, he was, like many other Scots, skilled in "pitten the stanes." It is therefore, only right to refer to some verses by William Murdoch,* a departed member of the St. Andrew's Society, in tribute to Mr. Macfarlane as a curler.

Mr. Macfarlane joined the St. Andrew's Society in 1840, was a member of the Committee of Charity for 1849, 1850; Secretary for 1851, 1852; member of the Committee of Charity, 1867, 1868, and President for the two years 1859, 1860.

The connection of Mr. Macfarlane with St. Andrew's Church was a lengthy one. In 1851 he was elected a member of the Board of Trustees and served until 1869, inclusively, without a break. In 1871 he was re-elected a member of the board and in 1872 had the additional honor of being elected chairman. This office he held from 1873 to 1878 inclusive, and during the years 1879 and 1881. This forms a length of continuous service that has seldom, if ever, during the history of the church been excelled.

Reference has already been made to the high mental endowments possessed by Mr. Macfarlane, but that he was a man of more than ordinary education the writer can vouch from a reminiscence of his own early days. The late Henry Jack had been appointed Vice Consul of Spain, which position he occupied for about twenty years, being succeeded for nearly thirty years following by his son, who continued in office until 1911, when the department was closed and the seals returned to the Consul General, owing to the great falling off in the lumber business from the port of St. John, upon which the fees of office largely depended. All measurements and weights, under the Spanish regulations, were made up in cubic metres or kilograms, all forms filled out in the Spanish language and correspondence carried on in the same language. Mr. Henry Jack, being absent from the city upon a certain date, and the writer having had but little experience at that time, Mr. Macfarlane was applied to for assistance, and in a marvellously short time order came out of chaos, and the forms and letters were drawn up in proper shape. It is, perhaps, only just to Mr. Jack to state that, upon his return to St. John, and after learning of the kind assistance rendered by Mr. Macfarlane, he handed him a cheque for the amount of

* These will be found in the History of the St. Andrew's Society, pp. 76, 77.

fees collected, which in this particular instance amounted to something over sixty dollars.

The writer has the most kindly recollections of Mr. Macfarlane, whose integrity he never knew to fall below par, and whose genial and kindly disposition it was ever a pleasure to encounter.

ROBERT MARSHALL.

Robert Marshall was born in Pictou county, Nova Scotia, on April 27, 1832. His great-grandfather Robert, commonly called Deacon Marshall, came from Dumfries, Scotland, to Pictou in 1773, and his parents were Alexander McNaughton and Elizabeth (nee Crockett) Marshall. He was educated at the grammar school in Chatham, New Brunswick, and afterwards entered the service of Messrs. Johnson & Mackie, of that place, for whom he was accountant and confidential clerk. In 1859 he removed to St. John to take the position of accountant for that part of the present Intercolonial then called the European and North American Railway, but in 1866 he established in that city a general agency in fire, marine and life insurance. In 1853 he married Anna Matilda, daughter of the late George Henderson, of Newcastle, New Brunswick, who died in the following year. In 1863 he married Charlotte Neill, daughter of the late Capt. Thomas Rees, of St. John. This lady having also died, he married Miss Sarah Besnard, whose father, from Cork, Ireland, was, in his day, a notable dispenser of hospitality and a conspicuous and popular personage in St. John. Mr. Marshall was director of the Protestant Orphan Asylum and trustee of St. Andrew's Church; he was also a commissioner of the General Public Hospital, and served as first lieutenant in the active militia. He was a prominent Freemason, having been advanced to the thirty-third degree in 1870. In 1874 he sought to represent the city of Saint John in the Provincial Parliament, proposing to make such changes in the school law as would meet objections urged by the Roman Catholics without impairing its efficacy or non-sectarian character. He was not successful on this occasion, but in 1876 was returned for the constituency when similar concessions by those suggested by him were made. He was elected for a second term, and he was a member of the Government for some years until his retirement from politics in 1882.

In 1878, when the Duke of Argyle, with his two daughters, paid a flying visit to St. John, they were met at the railway station by the Mayor, Charles R. Ray, Mr. Marshall, as President of St. Andrew's Society, and Captain Chisholm,



HON. ROBERT MARSHAL

agent of the line of steam vessels on one of which the travellers were about to take passage. The party drove through the streets amid the newly erected buildings, and the Duke spoke with enthusiasm of the enterprise of the citizens, and evidently knew of the Crookshanks, the Jardines, the Hon. John Robertson and other good Scots and of their valuable aid in promoting the prosperity of St. John.

Mr. Marshall became a member of the St. Andrew's Society in 1860, Treasurer in 1866, 1867, 1868, Second Vice-President in 1869, and President in 1879.

He was an active man in many walks of public life, and regarding his career in the domain of provincial politics many interesting and amusing tales are told.

R. D. McARTHUR.

On April 16th, 1892, Robert Duncan McArthur, who had long been connected with St. Andrew's Church, and who has already been referred to at length in these pages, passed to his eternal rest. The writer, although greatly his junior in years, has a personal recollection of him and of his work in connection with St. Andrew's church and its choir, extending over at least a quarter of a century. The late Henry Jack was a member of the choir of St. Andrew's church for some years, and he and the subject of this notice formed an intimate friendship which lasted until dissolved by death. As a very small boy it was a very special treat to be taken to a service at St. Andrew's church, to sit in the gallery near the choir, and to hear Dundee, the favorite hymn-tune of the writer's father, and which Mr. McArthur always introduced into the service when he saw the members of the family present.

The following extracts are from the sermon preached by the pastor of St. Andrew's on April 19, and need no comment or apology for their introduction here. R. D. McArthur was truly a pillar of strength to St. Andrew's church, and few there have been who might be considered his equal in that respect.

“ ‘He hath showed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?’ Micah, vi., 8.

“It is rarely that I am called upon, in the exercise of my ministerial duty, to preach what is called a funeral sermon. A funeral sermon, in the familiar acceptation of the term, is a eulogium on the virtues of a departed friend, without any allusion to his faults and failings. It comes down to us with

unhallowed memories; it suggests the idea of flattery, adulation, laudation, at the expense of truth. It seems to run counter to the fashion and custom of Bible times; and above all, it fails to take into account what may be supposed to be the tastes and wishes of the person about whom the sermon is preached.

"As a general rule, therefore, I avoid funeral sermons, and I do not propose to preach one at the present time. It is a different thing to emphasize a type of character that seems to be very much needed in the present day, and to do so by referring for a few moments to an admirable illustration and example of it. * * * * *

"The words of the text seem to me to be very much an epitome of Robert D. McArthur's life; and though he himself would be the last to claim anything like perfect approximation to the lofty ideal of the words, yet I believe it will be the verdict of all who knew our friend, that he has left one of the best examples of this scriptural standard we have known for many a day. It is at least abundantly manifest that this was the ideal which he held before himself and towards which he was struggling. 'To do justly.' What is that? Is it not right moral action? Is it not the religious principle penetrating down into a man's deepest nature, permeating his inner life, filling him up so completely that it spouts forth in every action he performs? Is it not the continual preference of righteousness to success in a worldly sense, and the ambition to be true, not only in the inward parts, but also in conduct, in character? Is it not to put before one the ideal of justice of which Carlyle speaks: 'I tell thee there is nothing else but justice; one strong thing I find here below—the just thing, the true thing—' and to translate that principle of conduct into the solid language of character. To do justly on every occasion, in every place, whether we like it or not, whether our inclinations lead that way or not. And did not our now sainted brother reach well up to this ideal? A thousand of his friends and acquaintances, if asked what they thought of him, would reply: He was an honest man! Sincere to the very core of his nature, he was incapable of deceit, an utter stranger to pretence. In an age of much lacquer and veneer, he was genuine to the centre. He was even punctilious in his loyalty to righteousness. Never man had a deeper scorn of dishonesty, whether in private life or public life. He drew no artificial lines between morality and political morality, between private honesty and public integrity. In his estimation it was as wicked to steal from the public chest as from his neighbor's till, to defame a political

opponent, as slander a private acquaintance. The star of rectitude was ever kept in his eye in all the engagements of life; and in consequence he was trusted by all. His word was as his bond. Business men trusted him, and poor laborers trusted him with their little earnings. As a friend remarked: 'The Bank of England may fail, but not McArthur.' * * * * *

"In his work our friend wrought not for his own but for God's glory. Nor was his work light or easy. It is more than forty years since he identified himself with this church, and during all that lengthened service he wrought like one who loved his work, and was most reluctant to lay it aside even when the infirmities of age began to creep upon him. Whoever has had any experience in the management of church choirs knows that the task is not light, the office no sinecure; and to have successfully done this work for forty years, to have done it in such a way, with such gentlemanly courtesy and Christian tact as to have elicited again and again the practical acknowledgment of the congregation's appreciation, is no small achievement. Elected five years ago to the position of ruling elder, though he accepted the honor with utmost diffidence, he has most acceptably performed his duties. There is not a family in this district that does not miss his friendly visits, and regret that they will see his face no more. In his earlier years he did faithful service in Sunday school, and though engaged in a most arduous and confining business, he found time for much miscellaneous church work. Conscientious above most, he was just the church worker that every minister of the gospel loved to meet.

"I need not speak here of his services to the community as a public man, or of the consecration of his secular business to the Lord. Others could speak with more knowledge and effect on these points. Let me in a word or two refer to his conduct under one of the most trying and painful of illnesses. For more than a year he has bravely battled with the foe whom he knew would finally conquer him. During all that time he has been an almost constant sufferer. But here, as in his active life 'he walked humbly with his God.' It is often harder to bear the will of God than to do it. It was harder for him, and yet he murmured not. He lay there for months, he, who was so genial, so fond of conversation, without the power of conversing. 'Patience,' with him, 'had her perfect work.' Long and severe suffering never for a moment prevented him from saying 'Even so, Father, for it seems good in Thy sight.'

With humblest submission he walked with the Man of Sorrows and could always say, 'Not my will, but Thine, O Lord, be done.' "

JOHN H. McROBBIE.

Mr. McRobbie has been for many years an active member of St. Andrew's Church. He was born at St. John, N. B., resided in Moncton from 1854 to 1864, and for a period of five years in Sussex, N. B. For a long period of years he has resided in St. John, where he carries on a large boot and shoe business. His interests in church work have been long and varied. He served as a member of the choir in the days when a paid choir was comparatively unknown, from 1864 to 1880. Mr. McRobbie was elected and ordained an elder on December 2, 1875. This was the first election for elders in St. Andrew's Church, the custom prior to that date having been by appointment by the Session. He was for several years a member of the Board of Trustees, of which board he also acted as secretary.

An active member of the Building Committee, Mr. McRobbie attended very many of its meetings, no doubt at considerable personal inconvenience. He was also a member of the Organ Committee, and aided in the selection of the fine instrument still in use. After long service as a teacher in the Sabbath School, he acted for several years most capably as superintendent.

During his five years' absence in Sussex, 1883 to 1888, Mr. McRobbie served as elder, trustee and superintendent of the Sabbath school in St. James Presbyterian Church at Sussex. Thus it will be observed that his activities in church work have been both numerous and varied.

WILLIAM PAGAN.

William Pagan was a native of Glasgow, Scotland, and with his brothers, Robert and Thomas was in business in Falmouth, Massachusetts, now known as Portland, Maine, prior to and during the American war for independence. They all supported the crown, and at the close of the war came to what is now the province of New Brunswick, William making St. John his place of residence, while Robert settled at St. Andrews and Thomas at Richibucto or at some other point in the region of the river Miramichi, all within the province. William Pagan was elected member for St. John county at the first election for the House of Assembly, and it is stated, represented that constituency until his death, in 1829, which occurred at Fredericton. He

was also a member of the Provincial Council, and when he died received a public funeral. He was one of the founders and incorporators of St. Andrew's Kirk, and one of the building committee. The old edifice destroyed by fire in 1877, contained a handsome mural tablet to his memory, which stood on the right of the pulpit, and was erected by Robert Sheddon, of London, England.

Mr. Pagan became the owner of a large block of land near the southern end and on the westerly side of Germain street, through which a street, named Pagan Place in honor of him, was opened. His residence, however, which was built of brick brought from London, was nearly opposite the Kirk, and is well remembered by the writer, as a large, commodious, and, for that day, a handsome structure. His accumulations from commercial and other ventures must have been considerable, but he died childless and a bachelor.

The memory of the Pagans is yet preserved in their first Colonial home, and when in 1886, the late Isaac Allan Jack, who edited the History of the Saint Andrew's Society, from which the present sketch of William Pagan is largely drawn, together with the writer of this work, visited Falmouth as the guests of that city at the centennial celebration, evidences were not wanting that the Pagans had been active in the early life of that portion of what was then a part of the British province of Massachusetts Bay and were kindly remembered by the inhabitants of that hospitable city.

When the minister and elders of St. Andrew's Church were constituted a corporation, the name of Hon. William Pagan appears first upon the list, after that of Rev. George Burns, the beloved minister. Mr. Pagan continued to be an elder of the Kirk until the time of his death, which occurred on March 12, 1829.

JOHN AND WILLIAM PAUL.

John Paul was one of the first elders of St. Andrew's Kirk, was a native of Lanark, Scotland, was a sergeant in the Ordnance department of the Royal Artillery, and was in active service during the war of American independence. He fired the first gun on the Royal side, was severely wounded in the battle of Lexington, and took part in the battles of Bunker Hill, Brandywine, Long Island, Germantown and others of less importance. Coming to St. John, then Parrtown, at the close of hostilities, he landed on July 25, 1783. He obtained a position on the ordnance staff, and a grant was made to him

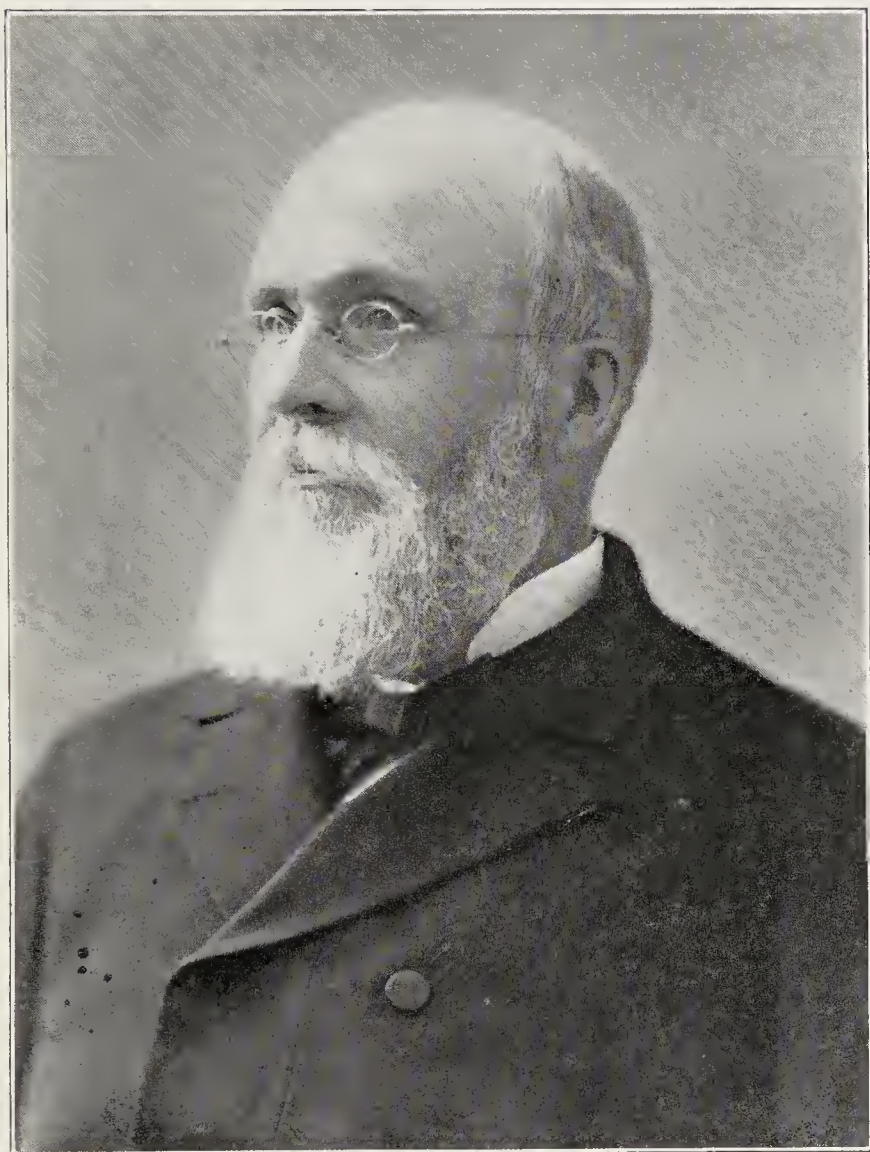
of lot No. 1201, on the north side of Britain street, midway between Carmarthen and Wentworth Streets. He was one of the original members of the St. Andrew's Society, a freeman of the city and one of the first elders of St. Andrew's Kirk. He was an earnest worker in the Masonic body, having probably been admitted before leaving Scotland. In New York he was exalted to the Royal Arch degree, Chapter No. 213; he was one of the original members and first junior warden of Hiram Lodge, No. 17; one of the founders of St. John's Lodge, and one of the original members and the master of the veil, Carleton, Royal Arch Chapter, St. John. Several of the name of Paul were granted lands at Beaver Harbor, Charlotte county, and their names, as well as those of their children, will be found in the Roll of Loyalists, etc., settled in Beaver Harbor, July 10, 1784. Whether these were relatives or not, it is difficult now to ascertain. John Paul married Jane Clark from the Grand Lake, N. B., and his only child was Sarah, who married John Holden, father of the late Dr. Charles Holden, of St. John*.

William Paul's name appears in the list of elders for the year 1821, and it is not improbable that he was a son of John Paul.

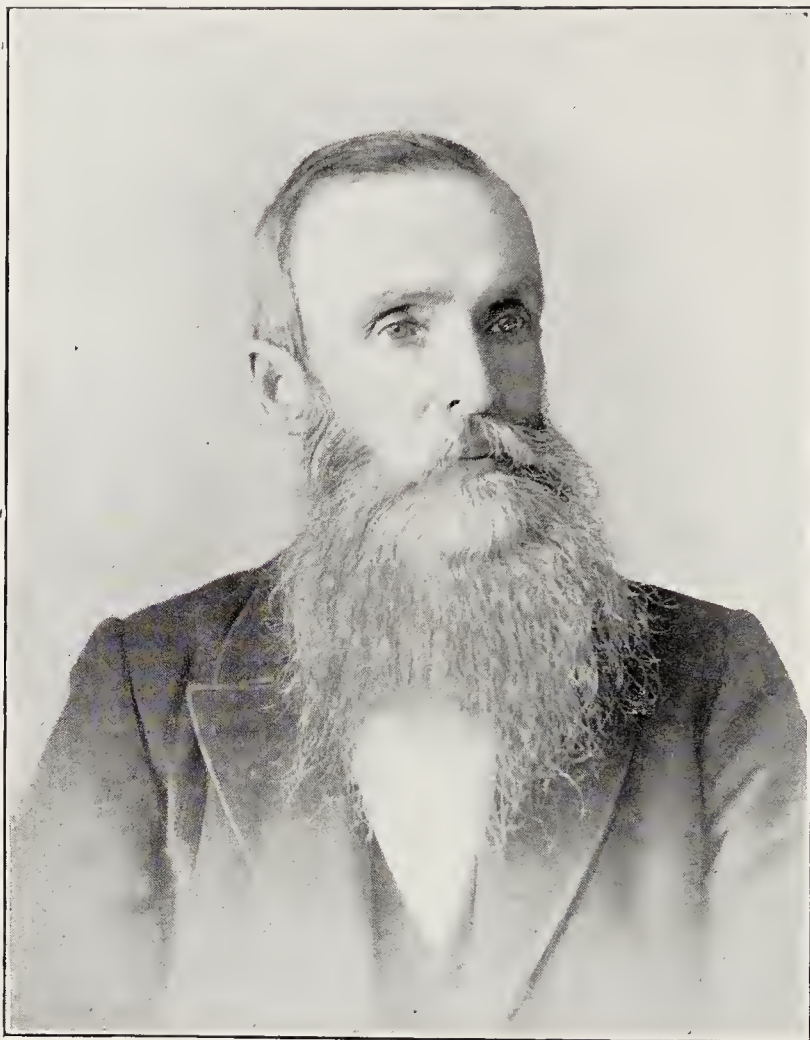
THOMAS A. RANKINE.

Thomas A. Rankine was born in this city on August 1, 1825. Mr. Rankine's grandfather came to St. John in 1822 from Kincardine, near Culross, on the shores of the Forth, Perthshire. His son, Thomas, Jr., born at Kincardine in 1803, established himself in business here on Church street in 1824, and in 1826 removed to Mill street, on which latter site, although burned out more than once, the business of the manufacture of biscuit has been carried on ever since, and is now known far and wide. In 1871 Thomas Rankine, Jr., took into partnership his two sons, Thomas A. and Alexander, and since then the business has been conducted under the name of Thomas Rankine & Sons. The senior member died in 1876, and about twenty years ago, Alexander having retired, Thomas A. took into partnership his two sons, Henry and Frank. Besides pursuing progressive business methods, the proprietors have inherited the energy and integrity of their predecessors. The members of the family have been loyal supporters of the St. Andrew's Society. Thomas Rankine, Jr., became a member in 1828; Alexander was the President for the year 1888 and 1889, and Henry and Frank are active members. Thomas A. Rankine joined the

* See History of St. Andrew's Society, p. 22.



THOMAS A. RANKINE



ALEXANDER RANKINE

Society in 1846, was First Vice-President for the year 1900-01, and President during the years 1903-1904. Mr. Rankine identified himself with various public and civic interests. He was successively librarian, a director and president of the Mechanic's Institute, and secretary of the Harmonic Society, an association which placed an organ in the Mechanics' Institute; he was a trustee and chairman of the trustees of St. Andrew's Church, and later the President of the Protestant Orphan Asylum. In 1891 Mr. Rankine was a candidate in the Liberal interest for a seat in the House of Commons as representative from the City and County of St. John, but his opponent was successful. Mr. Rankine was twice married, his first wife being Miss Caldwell, of Hudson, New Hampshire, and his second wife Miss Camber, of Carleton County.

ALEXANDER RANKINE.

The death occurred 15th January, 1907, at his residence, 50 Hazen street, of Alexander Rankine, and the sad news was heard with sincere regret by the business community and by all his friends and acquaintances. Mr. Rankine was a very worthy and a very energetic citizen and in the days of his activity was interested in many enterprises and labored hard to make successful the undertakings with which he was identified, but for the last few years failing health kept him inactive. Mr. Rankine was a son of Thomas Rankine, founder of the house of Rankine & Sons, biscuit manufacturers. He was born in this city about the year 1830. In 1850, when the gold fever in California was attracting men there by thousands, Mr. Rankine went out, going around the Horn. He remained in California about three years, came back by the Isthmus, entered his father's employ, and in 1866, with his brother, Thomas A., was admitted a partner. His connection with the firm continued until 1884, when he retired, and later devoted much time and money to the nut and bolt and the rolling mill business. Mr. Rankine was twice married. His first wife was Miss Jessie Anderson, and one daughter, Mrs. W. J. Logan, survives. His second wife was Miss Martha Richey, daughter of the late Robert Richey of this city, and the surviving members of the family are Mrs. S. S. McAvity, Thos. Rankine and R. R. Rankine. The deceased for many years resided at Rothesay, but latterly had lived in the city. He was for many years an active worker in the Odd Fellows' fraternity, a member of Pioneer Lodge, and a familiar figure at all the meetings of the

Grand Lodge. He was also active in the St. Andrew's Society, and was greatly interested in the Protestant Orphan Asylum. Mr. Rankine was a member of the Old New Brunswick artillery, being a retired captain. His commission was granted in 1866.

ANDREW STERLING RITCHIE.

Andrew S. Ritchie was one of a family, many of whose members have been distinguished for ability and eminence in Nova Scotia, New Brunswick and the Dominion of Canada since its inception in the year 1867, when Confederation was accomplished. His father, John Ritchie, supposed to have been a native of Glasgow, emigrated to Boston, Massachusetts, whence, in 1775, he removed to Annapolis, Nova Scotia, thenceforth the home of himself and many of his descendants. He was born in 1785, came to St. John, and there entered a mercantile life and married a daughter of Dr. Adino Paddock, a Loyalist, by whom he had eight children. For several years he represented the City and County of St. John in the Provincial Assembly. He eventually returned to Annapolis, and died when he reached the age of seventy-four years. His brother Thomas exercised a great influence in public life in Nova Scotia, attained a judicial position and had three sons supreme court judges. One of these, Sir William J. Ritchie, was for fifty-five years a member of St. Andrew's Society, St. John. He died in 1892, while Chief Justice of Canada.

In December, 1821, Mr. Andrew Ritchie was one of the trustees of St. Andrew's Kirk, but his name does not appear in any of the lists of trustees for the following years. It is not unlikely that it was about this time that he removed to Annapolis, Nova Scotia.

GEORGE ROBERTSON.

George Robertson was born at Kingston, Kent County, New Brunswick, on January 30, 1844, his father having come to the Province from Aberdeen in early life. Mr. Robertson was educated at Moncton and Sackville Academy. In 1861 he came to St. John and commenced business in 1868; he was burned out in the fire of 1877, and resumed business a year or two afterwards. He married Agnes, daughter of the late William Turner, and of their seven children six survive, three sons and three daughters. Mr. Robertson was mayor of St. John for four consecutive years from 1893; for three years



ANDREW S. RITCHIE

was President of the St. John Board of Trade, and subsequently President of the Maritime Board of Trade; he was a commissioner of the Boys' Industrial Home, treasurer of the Relief and Aid Society and an elder in St. Andrew's Church. As a young man he was interested in militia affairs, and was at one time captain in the St. John Light Infantry. During his tenure of the office of mayor Mr. Robertson devoted his time exclusively to the interests of the city. Through his efforts the Corporation was induced to make large improvements at Sand Point on the western side of the harbor for the purpose of accommodating the winter trade of Canada at this port. Owing to the peculiar geological formation of the bank at Sand Point, the difficulties of dredging and building wharves were very great; that they were entirely surmounted was largely due to the efforts of Mr. Robertson, seconded by the Board of Aldermen, all of whom worked in harmony with him. The impetus given by these improvements to the trade of St. John has been very great and the prospective development may be said to be without limit. In 1898 and again in 1903 Mr. Robertson was elected to the Provincial Legislature as a member for the City of St. John, and he successfully promoted legislation both in the local house and in the Parliament of the Dominion, providing subsidies for the construction of a dry dock at this port. Mr. Robertson was the fourth President of St. Andrew's Society who also occupied the office of the Chief Magistracy of the city; the three other Presidents who have been so honored were the Hon. William Black, Lauchlan Donaldson, and the Hon. John Robertson. George Robertson died 18th October, 1912.

THE HON. JOHN ROBERTSON.

The Honorable John Robertson was born in Perthshire in 1799 and came to St. John in 1817. He eventually engaged in mercantile pursuits and the manufacture of lumber, and through persistent application, the adoption of approved business methods, force of character and the exercise of his exceptionally good abilities, succeeded in securing and in holding a most prominent position as a successful business man. He was presented with the freedom of the city when twenty-one years of age, and was appointed its mayor in 1836 by the Governor-in-Council. He was a member of the Legislative Council for New Brunswick from 1839 until the confederation of the provinces, when he obtained a seat in the Senate of Canada. He took a lively interest in the militia, and it may be mentioned that on his retirement from office in the Volunteer

Left Flank Company, First Battalion, St. John Militia, he was presented with a silver snuff box by the non-commissioned officers and privates as a mark of their esteem. He was afterwards a Lieutenant-Colonel of the St. John Light Infantry and of the St. John Volunteer (now the 62nd) Battalion.

When the Prince of Wales visited New Brunswick in 1860, he went by train from St. John to the Kennebecasis station, where a passenger steamer was waiting to take him to Fredericton, at the wharf belonging to Mr. Robertson, later the property of his son-in-law, Mr. Lewis J. Almon. On this occasion His Royal Highness acceded to the request that the village and station should receive the name "Rothesay," which they have since borne, in honor of the distinguished visitor as Duke of Rothesay.

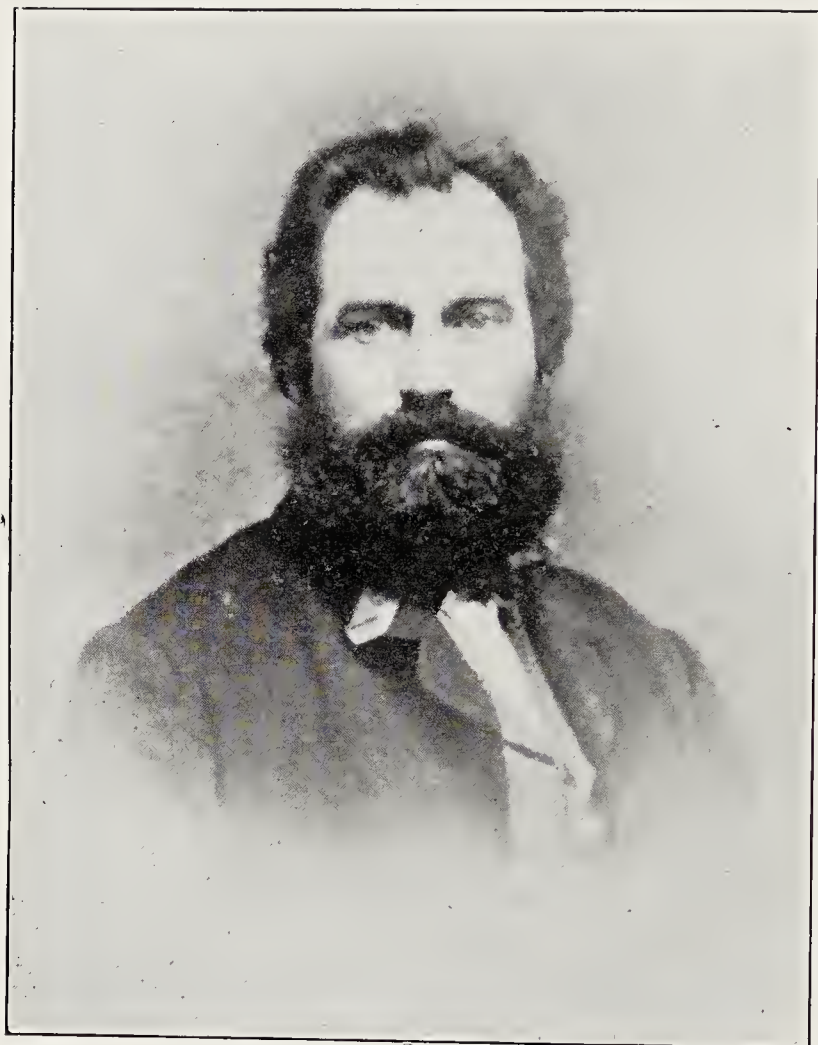
In 1873, Mr. Robertson, with his wife and family removed to England, making London their place of residence. He, however, did not abandon the activities of life, though well advanced in years, and was a director of the Imperial Bank, Lothbury, now the London Joint Stock Bank, and a member of the Colonial Institute. He died in 1876 at Lawford Place, Mannington, Essex, and was buried in Lawford church-yard, a lovely spot, from which the sea at Harwich is clearly visible.

Mr. Robertson married Sophia, youngest daughter of David Nisbet Dobie, M. D., of Gartferry, Lanarkshire, of the Hon. East India Company's service. Mr. Dobie was a lineal descendant of the Nisbets of Greenholme, a family of good old standing in the shire of Ayre, descended from Nisbet "of that ilk," who held their lands from David the First, son of Malcolm Canmore, 1126.

In appearance Mr. Robertson possessed to a remarkable degree the characteristics of the Clan Donnachy, to which he belonged; so much so, that once, when walking in Hyde Park with Mrs. Robertson, he was accosted by a stranger in full Highland costume, who addressed him by name. Mr. Robertson, naturally surprised, expressed his astonishment that the stranger should know his name. The latter, who it was ascertained, was a well-known member of the clan from Perthshire, explained that he was assured that Mr. Robertson was also a member from his appearance.

Mr. Robertson at one time resided on the east side of Germain street, to the south of Duke street, and afterwards on the west side of Wellington Row, in a brick house which has long been the property of Dr. James Walker. He was exceedingly hospitable; indeed, he and the late Francis Ferguson fully and





GEORGE STEWART

conspicuously maintained, at the same period, all the old Scottish traditions in the entertaining of neighbors, friends and acquaintances.

ROBERT ROBERTSON.

Blair Athol, Perthshire, Scotland, claims to be the place of his nativity, from whence he, in the year 1799, emigrated to St. John. Soon after his arrival here, he went to Grand Lake, New Brunswick, and, after remaining there a short time, returned to St. John. He entered into co-partnership with Robert Robertson, of the Parish of Portland, in the lime and ship-building business. He subsequently started a mercantile establishment in St. John on his own account. He was instrumental in bringing a large number of his fellow countrymen to this province in his vessels, caring for them on their arrival here, procuring farms for some, and providing various means of employment for others. He was ordained an elder in St. Andrew's Kirk in 1817. He was a freeman of the city; a magistrate of the city and county, an alderman, director of the fisheries, a fireward and captain of the old night watch.

Like many others of the early Scotch settlers, he took an active interest in Freemasonry, was initiated in St. John's Lodge, March 1, 1814; Treasurer, 1815, 1818 and 1819; Junior Warden, 1816; Worshipful Master, 1817. He was exalted September 14th, 1816, in Carleton, Royal Arch Chapter.

In the year 1856, being then eighty-five years of age, he made a journey to Hamilton, Ontario, to see a particular friend, before death intervened. Considering his advanced years, and the inconvenience of travel in those days, this journey was a formidable undertaking. He, however, accomplished the desire of his heart, but during his sojourn death came to him suddenly while sitting in a chair. On account of the great distance, his remains were buried at Hamilton.

He was a man of robust health, of a kindly nature, and strong attachments, public spirited and enterprising in all his undertakings.*

GEORGE STEWART.

Mr. Stewart was born in Wick, Caithnessshire, Scotland, on April 8, 1822. He was brought up to the dry goods trade in Glasgow, and came out to Montreal at the age of seventeen.

* Largely adapted from Bunting's Freemasonry in New Brunswick, p. 228.

He lived there about five years, in New York five years, and in Toronto five years. He spent five years in London, Ontario, in the furniture business, whence he proceeded to St. John in or about 1858. Here he engaged in the auctioneer's and commission business and finally, with Mr. John White, who had been his confidential clerk for some years, embarked in the furniture business. A few years before his death he dissolved partnership and went to Montreal and Ottawa, where he started the same business, but failing to meet with success, in 1895 he returned to St. John, where he died on January 4, 1896. As I remember him in his prime, he was an active, bustling man with an aptitude for gathering items of news and a liking to retail them with some of his own ornamentation, but without malice. He was a great talker, and indeed, unlike most of those of his nationality, sometimes seemed to talk more rapidly than he thought; but what he said was often humorous, if not witty, with a grand broad accent and a delightful cheery manner. It was a distinct pleasure when he acted as auctioneer, to listen to his racy or picturesque descriptions, or to hear him laugh heartily at his own occasional blunders. He was generous, as Mr. Donaldson's letter to Mr. Keltie goes to prove; he was warm-hearted; and his vigorous enthusiasm was always infectious and often useful. He was married, and one son survived him, Doctor George Stewart, a writer of many books and much besides, whose name, acquirements and achievements are well known. Doctor Stewart died recently in Quebec, P.Q.*

LUKE STEWART.

Luke Stewart was born in Rothesay, Scotland, in 1833, and early in life came with his parents to St. John, where his uncle, John Walker, was then established in business. After attending school for a brief period, he entered the service of Robert Armstrong, a grocer, and subsequently was employed in the counting house of Stewart & McLean, West India merchants, of which his brother, Daniel Stewart, was senior partner. He retained this position until about 1864, when, upon the retirement of the firm, he commenced business on his own account in the premises which they had previously occupied on Water street. He subsequently removed to Smythe street, and after the great fire to the Magee block, and eventually became a leading shipbroker and commission merchant. For many years he was an active and energetic member of the Board of Trade, where his keen intelligence was of great service in solving commercial problems and promoting useful measures.

*History St. Andrew's Society, p. 95.



LUKE STEWART

From an early period he was connected with St. Andrew's Church; he was chairman of the trustees for eight years, and it was during his incumbency that the old Kirk was devoured by the great fire and the handsome building erected in its place. As everything pertaining to his nationality appealed to his affections, he was, while in the enjoyment of health an active member of St. Andrew's Curling Club. On the occasion of a visit to his native place he attended a dinner given in his honor in the Bute Arms Hotel. A provost, assisted by an ex-provost, presided, and other ex-provosts, many bailies and councillors and a goodly number of old friends and school-fellows participated. The chairman proposed the toast of the evening, referring in appropriate terms to the high character of their guest; his warm attachment to his native Rothesay; and to his generous and considerate remembrance of the poor during his long residence abroad. He also paid a fitting tribute to the memory of the late Mr. John Walker, of St. John, N. B., the uncle of Mr. Stewart, whose virtues were well known to the people of Rothesay, and whose footsteps their honored guest was so closely following. The provost coupled with the toast the health of Mr. Stewart's worthy lady, who had accompanied him on his visit to Rothesay. The toast was received with great enthusiasm and responded to with much feeling by Mr. Stewart, who, in the course of his speech, recalled to the memory of his schoolmates several incidents in their boyish careers, and in referring to his thirty-two years sojourn in St. John, warmly acknowledged the provost's allusion to his worthy uncle. He married Miss Isabel Everett, daughter of Thomas C. Everett, iron manufacturer, and she, but no child, survived him when he departed this life on September 20, 1884. "Mr. Stewart," observes the editor in a St. John newspaper, referring to his death, "was universally known and respected as a man of the greatest business integrity and blameless life. The very high estimation in which he was held by all who knew him will make his loss greatly felt, not only in business circles, but in the community at large.

"As a member of the St. Andrew's Society, and for several terms its president, he was an earnest worker to unite his fellow-countrymen in this city more firmly together socially, and in the relief of distress. Although he made no parade of his charity, there are many who, in his death, lose a kind benefactor and friend."

Mr. Stewart was President of St. Andrew's Society for the years 1873 and 1874.*

* History St. Andrew's Society, pp. 108-110.

JAMES STRATON.

James Straton was born in the city of Edinburgh, Scotland, on February 1, 1854. His father, Charles Straton, born at St. Cyrus, near Montrose, was a solicitor in Glasgow, and first prizeman in law in Edinburgh University in 1835. His mother whose maiden name was Niddrie, was born at Lawrence, Kirk. The Straton lineage is purely Scottish, as far back as a date prior to Bannockburn, and the same may be said with some confidence of the Niddries. James was educated at the Normal and Royal High Schools of Edinburgh, and the University, and afterwards served for five years as an articled clerk in a solicitor's office. In 1873 he came to New Brunswick with the family. He then entered the office of the late Samuel R. Thomson, Q. C., as a student-at-law, and was admitted attorney in 1881. Mr. Thomson died before this, otherwise an arrangement which had been made for a partnership between him and Mr. Straton would have been concluded, but the latter secured a large portion of the attorney's business of the office. He was afterwards in partnership, first with George G. Gilbert, Q. C., and then with J. Douglas Hazen, Q. C., in St. John, and he later practised as barrister and parliamentary agent at Ottawa. He had been concerned professionally in several important cases; he carried some seventeen cases on appeal from the Supreme Court of New Brunswick to the Supreme Court of Canada; and in two cases he successfully appealed from the unanimous decision of the former to the latter court. He had been engaged in some enterprises unconnected with his professional pursuits, including the construction of the Tobique Valley Railway, which was leased to the Canadian Pacific Railway Company, by whom it is now operated; he was also a director of the Ottawa, Brockville and St. Lawrence Railway Company. He was for some years secretary to the St. Andrews Society, faithfully discharging the duties of the office and earning a right to his subsequent promotion in 1885 and the year following, when he held the office of president. He was also secretary to the trustees and building committee of St. Andrew's Church, collecting funds and making building contracts after the great fire; he was also later a trustee of the church.*

JAMES A. TUFTS.

The Session, which for years enjoyed an unbroken circle, was called upon during the year 1909 to mourn the death of two of its respected members. On October 18 of that year,

* See History St. Andrew's Society, pp. 142-143.



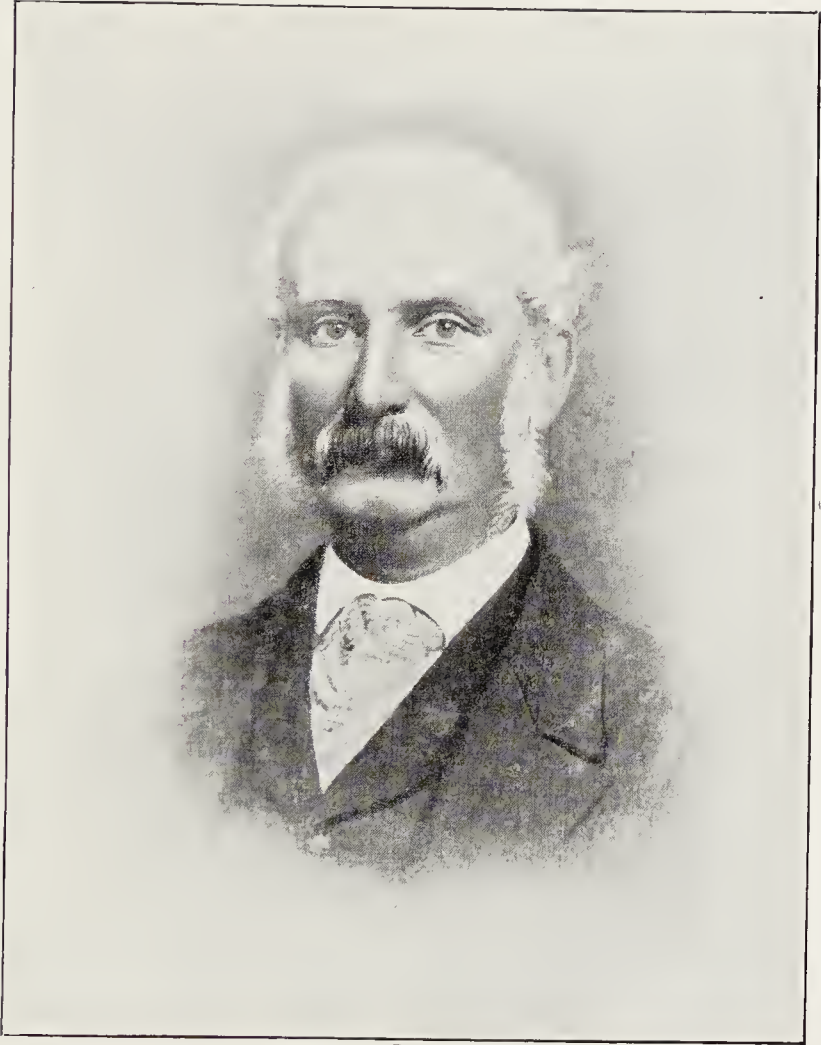
WILLIAM THOMSON

Mr. James A. Tufts, for many years a member and elder of St. Andrew's Church, who had always taken a deep and intelligent interest in the work of the Church, and who had been laid aside from active service during the six or seven years prior to his death, passed to his reward at the ripe age of four score years. Mr. James A. Tufts was the son of Mr. Hugh Kearns Tufts, who was for many years a member of St. Andrew's Church. The writer well remembers the father, an active, brisk and intelligent man, whose mind was stored with reminiscences of the old days in early St. John. At the time of his death, Mr. James A. Tufts left a manuscript history of St. Andrew's Church, of about thirty pages in extent, a large part of which has been incorporated, possibly in a somewhat altered form, in the present work. Mr. Tufts, himself a man of advanced years at the time of the writing of the history referred to, enjoyed the unusual advantage of having his father's interesting reminiscences to draw upon for his own work.

WILLIAM THOMSON.

William Thomson was born in Dumfries, Scotland, in 1816, but at an early age came with his parents, John and Jessie Thomson and the remainder of their family, to New Brunswick. John Thomson was a Scottish ship-owner, trading with his own ships to various parts of the world. It is not at all unlikely that John Thomson, as a devout Scotchman, at or immediately after his arrival in St. John, took an active part in the work of the old Kirk, at that time the only Presbyterian church in New Brunswick. Unfortunately, almost all of the records of St. Andrew's Church were destroyed by fire before the end of the first half of the past century, as elsewhere described in this work, and so it cannot positively be stated at the present moment just what part was taken by Mr. Thomson in the religious work of the city in which he had made his new home. At least two men of the name, spelt without the "p," held office between the opening of the Kirk and the year 1831, and we are informed in the History of the St. Andrew's Society, that soon after the birth of William in 1816, his parents removed to St. John, it is by no means improbable that the John Thomson whose name appears as one of the new committee appointed in 1816, is the same individual already frequently mentioned in this sketch. Be that as it may, the Thomson family, including Mr. William Thomson, took an active part in the work of St. Andrew's Kirk, and were regular attendants there until the time of what was known as "The Wishart Affair." The

full particulars concerning this sad affair will be found in the historical work just referred to, at pages 207, 208. It may not be amiss, however, to mention a few facts, leaving to the reader the choice of reading a more particular account, should he so desire. The Rev. W. T. Wishart, a native of Edinburgh, came to St. John in 1840 and was appointed to St. Stephen's Church, at that time situate at what was later known as Breeze's Corner, and which is still standing, although greatly altered, both internally and externally. His expressed views with regard to baptism and the observance of the Lord's day brought him into conflict with the church courts, and he was deposed from the ministry. Many of the leading people of St. John, including Mr. William Thomson, decided to adhere to Mr. Wishart, and subsequently leaving St. Stephen's Church, he held services in the Mechanic's Institute Hall, and after his death the work was carried on by the Rev. Mr. McNair. When Mr. Wishart died, as he did, a comparatively young man, a plot was purchased in the Rural Cemetery, where he now lies sleeping, surrounded by the graves of many of his followers who were faithful, even unto death. The mention of Mr. Wishart in connection with the Mechanic's Institute recalls an incident in the history of that venerable institution, which ultimately, although possibly somewhat indirectly, resulted in its downfall. The building had been erected on land belonging to the late Chief Justice Chipman, upon an implied promise that at his death the title to the land should pass to the institution. Various efforts were made during the life time of Mr. Chipman to secure an actual conveyance of the property. When pressed too hard, Mr. Chipman asserted as his reason for the non-fulfilment of the implied promise, the leasing of the hall to Mr. Wishart for services which were not in accordance with his views upon the matter. Not only did he fail to leave the land to the Mechanic's Institute, but donated it to the St. John's (Episcopal) Church, to whom what was then an exorbitant ground rent of \$360. has ever since been paid. In its later years, from about 1882 until its close, the writer was treasurer of the institution, and can therefore assert that even a moderate ground rent might have been carried without disastrous results to the Mechanics Institute, but the heavy charge of \$360 was more of a burthen than the directors were able to care for, and it was sold out under the hammer for about the sum of \$2,000 in foreclosure of mortgage. To-day the same building is said to be paying a revenue of \$5,000 per year practically for the hall alone, leaving the portion most valuable for the purposes of the Institute practically unoccupied.



JOHN M, WALKER

After the close of the "Wishart affair" Mr. William Thomson returned again to the old Kirk, about the time of the commencement of the ministry of Dr. Donald, had his family baptized, and ever afterwards continued to take an active interest in the Kirk and its affairs. Returning to the business career of Mr. William Thomson, he began with Mr. J. V. Thurgar, a large wholesale dealer in wines, spirits and teas. In 1848 he commenced on his own account as a ship-broker and commission merchant, subsequently following his father's lead and acquiring property in a number of sailing vessels, which were mainly employed in foreign trade. In 1870 he took his son, Robert, now the head of the firm, and Mr. William C. Watson into partnership on a six year term, and at the expiration of that term formed a new alliance with his two sons, Robert and John as partners. He retired from business in 1882 and died on March 3, 1891. In 1841 he married Eliazbeth Rachael, daughter of James Scoullar, a native of Scotland settled in St. John. Further information concerning Mr. Thomson and his family will be found in the History of St. Andrew's Society of St. John, N. B., of which organization he was for two years president, having held as well minor offices in that venerable body.

JOHN M. WALKER.

John Macara Walker was a son of Dr. Thomas Walker, elsewhere referred to in these biographical sketches. Mr. Walker was born in the West Indies, probably at Guadaloupe, where his father was serving with his regiment in 1814, and accompanied the latter when he came to settle and practise his profession in St. John, about the year 1820. Medical men formerly, and some of the older practitioners of the present day, were in the habit of dispensing medicines, and young Walker assisted his father in this department, and afterwards for several years conducted a large and successful business as a druggist on the Market Square.

Mr. Walker held many positions of influence, was president of the St. Andrew's Society for the years 1853 and 1854 and again for 1858 and 1861. About 1868 he retired from business, and thereafter divided his time between St. John and Halifax, having come into a very large fortune in the latter city through the death of a somewhat distant relative. Mr. Walker did not marry, and he left his wealth to his brother, Dr. James Walker, elsewhere referred to, and who now resides in Lancaster in the neighborhood of the city of St. John. He is

cf. Walker at St. John

said to have been a fine looking man, and was a general favorite, being distinguished for his humor and fondness of a joke, for his geniality and the qualities for good fellowship.*

THOMAS WALKER, M. D.

Dr. Thomas Walker, who was born in Perth, Scotland, was a surgeon in the British Army, serving in England and in the West Indies. While on the latter station he was present at the taking of Martinique and Guadeloupe from the French. After the war with France was over, the regiment to which he was attached was engaged in helping to put down the riots in England, caused by the introduction of farm and all other kinds of machinery. Subsequently, on the regiment being disbanded, Thomas Walker came to Halifax, and about the year 1820 to St. John, where he practiced his profession for many years, dying in 1852 at the age of sixty-nine. His wife, Jean, to whom he was married in the West Indies, was a native of Largo, Scotland. They were the parents of four children, three sons and one daughter, of whom Dr. James Walker is the only survivor. Dr. Thomas Walker was a member of the local Medical Society. His wife survived him about ten years.

Dr. Walker, as well as his son, appears to have taken a deep interest in St. Andrew's Church. On August 18, 1831, under Act of Incorporation Trustees were annually elected, and at the first election under the new act, the name of Dr. Thomas Walker appears at the head of the list. For the five years following he continued to act as chairman. In the year following, 1837, the name of Dr. Thomas Walker was added to the list of elders of St. Andrew's Church, and no doubt he continued to hold this honorable position until the time of his death.

His place of business fronted on the Market Square, and here a large and successful business was carried on by him, and later by his son, John Macara Walker, of whom a sketch will be found in this series.

JAMES WALKER, M. D.

Dr. James Walker is a retired physician, who was, when in active practice, considered one of the most clever and highly educated men of his day. He was born in the city of St. John December 21, 1829, being the youngest son of Thomas Walker, Esq., M. D., and Jean (Macara) Walker. His birthplace was upon the site now occupied by the Canada Life Building, next

* History of St. Andrew's Society, p. 63.

adjoining the Bank of Montreal building on Prince William street.

James Walker was educated in the grammar school of St. John. He studied his profession in Edinburgh, Scotland, graduating in July, 1854. He then spent some time travelling on the continent of Europe and pursuing advanced studies in the hospital clinics of Paris, Berlin and Vienna. Subsequently returning to St. John, he was for a number of years successfully engaged in the practice of his profession in that city. He is now retired, and occupies himself mainly in looking after his large real estate interests both in St. John and in Halifax. He is a member of the Natural History Society and of St. Andrew's Society. In religion he is a Presbyterian, attending for many years, as did his father and other members of the family, St. Andrew's Church. He was elected an elder of St. Andrew's Church in 1885, but resigned at a later date, and having taken up country life, became connected with the Presbyterian Church at Fairville. He still holds sittings in St. Andrew's to which he has ever been a generous friend. It was in the hour of greatest necessity, in the years following the burning of the old Kirk in 1877, that his generosity was most greatly displayed. Upon one occasion when the church was oppressed with a floating debt of \$14,000, Dr. Walker very generously offered to contribute as much to the reduction of this debt as the rest of the congregation combined might be able to contribute. The result of this offer was that the debt was entirely extinguished within a short period, Dr. Walker contributing \$7,000 upon this occasion alone. His generosity upon other occasions would bring this sum up to \$12,000, at least, exclusive of the ordinary offerings.

Dr. Walker was married in 1882 to Catherine Amelia Nice, a native of Carleton, and a daughter of David Nice, of Loyalist descent. The children are: John D., of St. John, and Gladys, now married to Mr. Parker Baker, their present place of residence being upon Alexandra street.

WILLIAM C. WATSON.

Mr. Watson was for a long time connected with the work of St. Andrew's Church, as will be observed from the occasional notice which he receives at intervals in the pages of this work. For a long period he was the superintendent of the Sabbath School. On August 4, 1858, he was appointed secretary of the Board of Trustees of the church at a salary of £25 per annum, which position he held until the year 1862, when on April 6,

he was ordained an elder, which position he continued to hold until his final removal from St. John.

He was a man of great ability, a fine after dinner speaker, one whose address was certain to flash and sparkle with humor and keen wit. In debate he was a strong opponent, and while his chief foil was in repartee, it was of a nature that did not leave behind it any sting of unpleasantness.

For some years Mr. Watson was employed by Mr. William Thomson, the founder of the present firm of William Thomson & Co., as accountant. In the year 1870 Mr. William Thomson reorganized the firm, taking into partnership his eldest son, Robert, and William C. Watson for a period of six years.

JOHN WHITE.

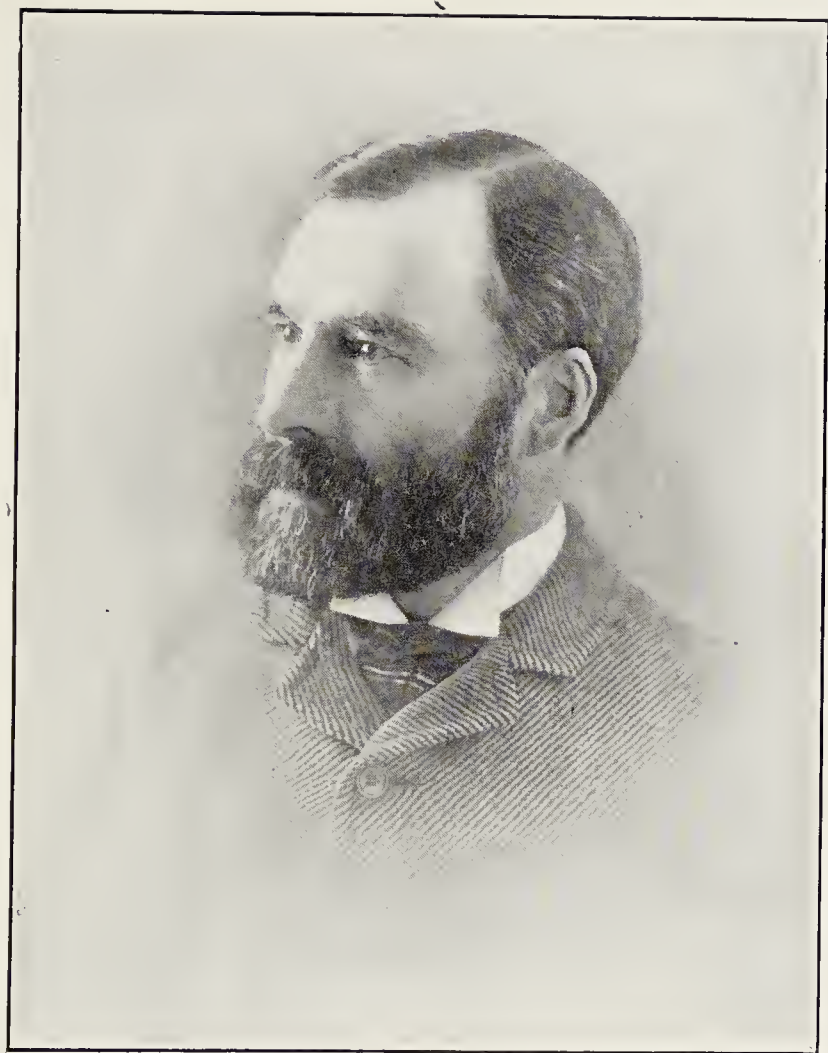
John White was born in the Parish of Largo, Fifeshire, Scotland, in 1842. At an early age he entered the service of the National Bank of Scotland, in which he remained for six years. He arrived at St. John in 1862, when he was employed as clerk by George Stewart, with whom he subsequently entered into partnership as detailed in the biographical sketch of the latter. After the dissolution of the firm of Stewart & White, Mr. White conducted the furniture business in his own name and interest for many years. He is now engaged in the manufacture of vacuum cleaners. He married, his wife now deceased having been Miss Matilda E., daughter of Samuel Skinner, of St. John. Mr. White became a member of St. Andrew's Curling Club in 1863 and has been secretary, treasurer and president, and, since 1868, a skip of that association. Though unobtrusive, perhaps by reason of his unobtrusiveness, he has always had great influence in St. Andrew's Society, of which his varied and continued tenure of office is effective proof. He was secretary in 1867 and 1868, treasurer from 1869 to 1873, both inclusive, vice-president, 1874, 1875 and 1876, president, 1877 and 1878, and since continuously treasurer.*

Mr. White for many years took an active part in the work of St. Andrew's Church.

JOHN WISHART.

Mr. John Wishart was the youngest of a family of thirteen. He was born at Montrose, Scotland, in 1799, and in 1818 he reached St. John, which was thereafter his place of residence, provided with the following certificate:

* History St. Andrew's Society, pp. 120-121.



JOHN WHITE]

MONTROSE, March 16, 1818.

The bearer hereof, John Wishart, an unmarried young man, resided in this parish from his infancy till this time, except three years with a relation in Forfar; that he supported uniformly a good character; that he appears to us deserving of encouragement, and that nothing is known to us to hinder his reception into any Christian society where Providence may order his lot, is attested day and date as above by

ALEX. MILLESON,
Minister of Montrose.

JON. FORBES, *Elder.*

GEO. SHAND, *Elder.*

"Mr. Wishart went into the employ of his uncle, Mr. Edmund, at Musquash, but, the latter having died a few years later, wound up that business, and turned his attention to ship-building, in which he was engaged for a number of years, most of his vessels being built at St. Martins, some thirty miles from St. John. He was an elder of St. Andrew's Kirk, and a member of St. Andrew's Society from 1821. When he became the oldest living member of the Society, he was the recipient of a gold-headed ebony cane, inscribed "Presented to John Wishart, Esquire, by St. Andrew's Society, St. John, N. B., 1821-1881." He never married, and he died in February, 1893, at the advanced age of ninety-four years. In appearance, Mr. Wishart was somewhat grim, but, although indisposed to employ superfluous words, he was always courteous, and, when with his intimates, unbending. He was as hardy as hickory, and like his contemporaries, David Shanks Kerr, Q. C., also a member of the St. Andrew's Society, and James Travis, an old-time lumber king, had little or no use for overcoats or furs. It is related of Mr. Wishart that, when upwards of ninety years of age, he entered the Bank of New Brunswick on a winter morning, when the temperature was fourteen degrees below zero, wearing a light overcoat, a silk hat and light gloves. To a friend who remarked, "It's a very cold morning, Mr. Wishart," he replied: "Yes, this weather must be very hard on young people." He often asked this same friend the number of his children. Once, on receiving a reply, being then a nonogenarian, he said: "Well, it's nice to see a young family growing up round one; but it's a responsibility I've been spared so far." He was noted for the muscular power of his hand, and found a frequent pleasure, which was not shared by his victim, in claspings the hand of another, and squeezing it until it cracked

and ached. An experiment of this kind made with my father, on a New Year's day, bade fair, for a time, to result in a breach of the peace. It is told, indeed, of one gentleman, that he secured the release of his hand from this human vice by promptly grasping and firmly pinching the offender's nose; all this, remember, in good nature, though not of the most gentle kind. It is said that Mr. Wishart retained the vigor of his grip almost to the last, and that on the day before his death he pressed the hand of a relative with perceptible power, and smiled."*

During his life his kindness of heart was generally recognized, and his charitable nature appears in his will, wherein the following public bequests are made:

To the Trustees of St. Andrew's Church, St. John.....	\$375 00
St. Andrew's Society, St. John.....	250 00
Home for the Aged, St. John.....	250 00
St. John Protestant Orphan Asylum.....	250 00
Young Men's Christian Association, St. John	250 00

And to Alexander Melville Watt, £250 sterling, in trust for the charitable institutions of Montrose, Scotland.

John Wishart came of sturdy Scottish stock, and bore an honored, historic name. He was fond of describing his mother, who was a native of Aberdeen, as one of earth's excellent ones. To her he claimed to be indebted for his early training and for the formation of a character that has ably stood the test and strain of nearly a century. He came to St. John in his nineteenth year.

"He was industrious, frugal, shrewd, and at the same time enterprising and public spirited. The older people can still recall his sterling business character, and are wont to trace the city's growth and solidity to the presence and power of a few such sturdy citizens who laid in honesty and integrity the foundations of their business enterprise. John Wishart's character was a tower of strength, and happy the city that numbers such men among its citizens.

"The roots of his character were planted in the soil of a deep, unassuming piety. Well trained and instructed in his father's house, he no sooner arrived in the new world, and found himself amid strangers, than he sought the church of his fathers, and as early as his nineteenth year, joined its membership. The congregation had just been formed. In the previous year St. Andrew's church had been opened and Dr. George Burns had been called to the pastorate. He has consequently been

* History of St. Andrew's Society, p. 55.

in full and honored membership in the same congregation for the long period of seventy-six years. Thirty or forty years ago he was elected to the eldership, and has ever since served with the utmost faithfulness in office, always manifesting the deepest interest in all that pertained to the welfare of the old Kirk. In his interest and example he continued to his last moments to preach to the younger generation of church goers. His departure breaks the one living link that has connected the beginning of Presbyterianism in St. John and the province of New Brunswick with its present condition of progress and prosperity.

"He was the oldest member of St. Andrew's Society, and it has been said that the present members of that society can find no better example than the life of John Wishart to serve as an incentive to them in their charitable and patriotic endeavors.

"With solemn pleasure, rather than grief, we shall lay the aged Christian's remains in their last resting-place. Like a leaf hanging on the tree through the long winter, and still hanging old and shrivelled amid the green leaves of spring, he has outlived the companions of his youth, and even the comrades of his early manhood. Those who knew him best will be agreed that for such a man to depart and be with Christ were far better.

"Let us thank God for his long, exemplary life, his ripe faith and the hope that cheered him. Though dead, let him continue to speak to the living. Let his life of simple, unaffected piety, integrity, benevolence, loyalty to friends, to church and to native land, be remembered and influential among us who survive."*

*(Extract from funeral sermon preached by Rev. L. G. Macneill.)

Appendix B.

PASTORS OF ST. ANDREW'S CHURCH.

- | | |
|-------------|--|
| 1817, June | 1.—Rev. George Burns, D.D., entered upon his pastoral duties this day. |
| 1825, Sept. | 28.—Rev. D. A. Fraser, stated supply, to March 10, 1827. |
| 1827, Mar. | 10.—Rev. Joseph Johnston, Portland, Saint John, stated supply to October 11, 1827. |
| 1831, Oct. | 3.—Rev. D. A. Fraser, stated supply to June 5, 1832. |
| 1832, June | 5.—Rev. Robert Wilson, Pastor to June 7, 1842. |
| 1843, June | 21.—Rev. Andrew Halket, Pastor to September 2, 1846. |
| 1847, July | 8.—Rev. John Gilchrist, stated supply to February 6, 1848. |
| 1849, Feb. | 7.—Rev. William Stewart, stated supply to June 4, 1849. |
| 1849, June | 4.—Rev. William Donald, D.D., Pastor, died February 20, 1871. |
| 1871, April | 7.—Rev. Robert J. Cameron, Pastor to June 7, 1876. |
| 1876, Dec. | 30.—Rev. William Mitchell, Pastor to March 14, 1882. |
| 1883, Mar. | 15.—Rev. Thomas G. Smith, D.D., Pastor to January 15, 1886. |
| 1886, Sept. | 18.—Rev. L. G. Macneill, Pastor to January 1, 1904. |
| 1904, May | 31.—Rev. David Lang, M. A., B.D., Pastor to December, 1911. |
| 1912, Mar. | 28.—Rev. John H. MacVicar, D.D., Pastor. |

Appendix C.

ELDERS OF ST. ANDREW'S CHURCH.

In the historical sketch of Presbyterianism, by John Willet, published in the *St. John Daily Sun*, and which has been freely drawn upon for data for the present work, the following are stated to have been the first elders of St. Andrew's Church, and that their ordination took place in 1817:

Hon. William Pagan, William Campbell, Hugh Johnston, Sr., William Donald, Isaac Reed, John Paul, Robert Robertson and Robert Reed. ? James

A sketch of the church which appeared in the *Weekly Telegraph** gives the following as constituting the list of elders from the inception of the church, down to that year:

Wm. Pagan, J. W. Reed, W. Campbell, John Paul, W. Donald, Robert Robertson, Robert Wood in 1837; Dr. Thomas Walker, David Leavitt, Thomas Nesbit, William Hutchinson, Robert Rankine in 1845; John Gillis, Dr. Thomas Sime, Dr. John Waddell, admitted March 27, 1851; W. Girvan, John Hawkes, Adam Jack, Peter Y. Malcomson, Hon. John Robertson, ordained March 30, 1851; Alex. Robertson, W. C. Watson (left), John Wishart, John Duncan, James McMillan (left) Alexander Jardine, April 6, 1862; Matthew Lindsay, Horace T. Ames, (left), June 5 1870; John H. McRobbie, (resigned) December 19, 1875. Robert Robertson.

†Another sketch which was published in the *Daily Telegraph* contained a paragraph to the following effect:

"It may be mentioned that Robert Rankin, Daniel Leavitt, and Dr. Thomas Walker were added to the elders in 1837."

The next election of elders was in 1880, when Dr. John Bennett J. G. Forbes, John L. Wilson, and Archibald McLean, were elected.

In 1885, the following were elected elders: Dr. James Walker (resigned), A. L. Law, James A. Tufts, W. C. Whittaker, James Kennedy (resigned 1905).

In 1902, Frank H. White and Robert S. Cowan were elected.

Alex. Wilson, E. R. Reid, John B. Magee, Clarence H. Ferguson, B. R. Macaulay and James Kennedy, the latter of whom having resigned in 1905, was re-elected, were installed into the eldership on January 15, 1911.

* *Weekly Telegraph*, March 5, 1879.

Daily Telegraph, April 8, 1876.

Appendix D.

TRUSTEES DOWN TO THE PRESENT DAY.

The first Committee who acted in the capacity of Trustees in St. Andrew's Church were in 1784:

John Boggs, Arthur Cornwall, James Reed, John Menzies, Charles Macpherson, William Henderson, John Gemmill, and Robert Chillis.

In 1815, Charles Macpherson was the only survivor, and on January 2, 1816, conveyed the land to a new Committee, consisting of:

Hon. William Pagan, Hugh Johnston, Sr., John Thomson, James Grigor, John Currie, Alex. Edmund, and William Donaldson.

The minister and elders were afterwards constituted a corporation, and the first were:

Rev. George Burns, Hon. William Pagan, William Campbell, Hugh Johnston, Sr., William Donald, James Reed, John Paul, Robert Robertson, and Robert Wood.

In December, 1821, there were:

Rev. George Burns, William Pagan, William Campbell, John Paul, William Paul, Robert Robertson, Robert Wood, Elders; and Hugh Johnston, Sr., John Thomson, James Grigor, Andrew Ritchie, Lauchlan Donaldson, Alex. Edmund, Deacons.

On August 18, 1831, under Act of Incorporation the following trustees were elected: Thomas Nesbit, Robert Robertson, William Hutchinson, Angus McKenzie and John Gillies (elders); Thomas Walker, William Walker, John Wishart, James Kirk, Daniel Leavitt, William Parks, James Robertson, Robert Keltie, John Robertson, Henry Hood and James Burns, committee members.

1832.—Thomas Walker, *Chairman*; William Walker, Robert Rankine, John Robertson, James Robertson, John Wishart, James Kirk, Daniel Leavitt, Wm. Parks, Henry Hood, James Burns; Angus McKenzie, *Secretary*.

1833.—Thomas Walker, *Chairman*; Robert Rankin, John Robertson, Daniel Leavitt, James Kirk, William Walker, John Wishart, Thomas Nesbit, William Parks, Henry Hood, James Burns, and Angus McKenzie, *Secretary*.

1834.—Thomas Walker, *Chairman*; Daniel Leavitt, James Kirk, William Parks, Henry Hood, Thomas Nesbit, A. McKenzie, Robert Rankine, John Wishart, William Walker, Peter Duff; John Robinson, *Secretary*.

1835.—Thomas Walker, *Chairman*; John Robertson, Robert Rankin, John Wishart, John Walker, Peter Duff, Peter Reed, Samuel Thompson, Daniel Leavitt, Thomas Nesbit, James Kirk, and Angus McKenzie, *Secretary*.

Before the election in 1835, it was resolved that three new members of the board be elected each year.

1836.—Thomas Walker, *Chairman*; Robt. Rankin, John Robertson, John Wishart, James Kirk, Thomas Nesbit, Daniel Leavitt, John Walker, Peter Reed, Peter Duff and William Parks; Samuel Thompson, *Secretary*,

1837.—Robert Rankine, *Chairman*; Peter Reed, William Parks, Samuel Thompson, Thomas Nesbit, James Kirk, Thomas Leavitt, Henry Hood, William Hutchinson, William Walker, Peter Duff, Daniel J. McLaughlan, and David McMillan, *Secretary*.

1838.—James Kirk, *Chairman*; Robert Rankin, William Hutchinson, Thomas Nesbit, Robert Robertson, William Parks, Peter Reid, D. J. McLaughlan, William Walker, Peter Duff, Samuel Thompson, Henry Hood and David McMillan, *Secretary*.

1839.—James Kirk, *Chairman*; John Pollock, William Hutchinson, Peter Duff, D. J. McLaughlan, Robert Robertson, Thomas Nesbit, Peter Reid, William Walker, Henry Hood, William Parks, John Walker and David McMillan, *Secretary*.

1840.—John Duncan, *Chairman*; James Kirk, Thomas Nesbit, William Hutchinson, Peter Reid, William Walker, John Pollock, John Wishart, William Parks, John Walker, D. J. McLaughlan, Lewis Burns and A. Robertson, *Secretary*.

1841.—John Duncan, *Chairman*; James Kirk, Thomas Nesbit, William Hutchinson, Peter Reid, Lewis Burns, John Pollock, John Wishart, William Parks, John Walker, D. J. McLaughlan, William Walker and A. Robertson, *Secretary*.

1842.—John Duncan, *Chairman*; John Wishart, Thomas Nesbit, William Hutchinson, D. J. McLaughlan, Lewis Burns, John Pollock, James Kirk, William Parks, Peter Reid, William Walker, John Walker and A. Robertson, *Secretary*.

1843.—John Duncan, *Chairman*; William Hutchinson, John Robertson, John Wishart, William Parks, Thomas Reid, Thomas Nesbit, James Kirk, John Pollock, D. J. McLaughlan, Peter Reid, Adam Jack and A. Robertson, *Secretary*.

1844.—John Duncan, *Chairman*; John Pollock, Thomas Reid, Peter Reid, John Wishart, William Jack, Adam Jack, Thomas Nesbit, William Hutchinson, James Kirk, D. J. McLaughlan, James Adam and A. Robertson, *Secretary*.

1845.—John Duncan; *Chairman*; John Pollock, Thomas Reid, Peter Reid, John Wishart, Adam Jack, William Hutchinson, D. J. McLaughlan, Wm. Jack, Thomas Nesbit, James Kirk, James Adam and A. Robertson, *Secretary*.

1846.—John Duncan, *Chairman*; John Pollock, Thomas Reid, Peter Reid, John Wishart, William Jack, Adam Jack, Thomas Nesbit, D. J. McLaughlan, William Hutchinson, James Kirk, James Adam and A. Robertson, *Secretary*.

1847.—John Duncan, *Chairman*; John Pollock, Thomas Reid, Peter Reid, John Wishart, William Jack, Adam Jack, Thomas Nesbit, William Hutchinson, James Kirk, D. J. McLaughlan, James Adam and A. Robertson, *Secretary*.

1848.—John Pollock, *Chairman*; Thomas Nesbit, James Adam, John Wishart, Alex. Jardine, George Murray, John Duncan, Adam Jack, James Kirk, John Robertson, Chas. Inches, James Robertson, and A. Robertson, *Secretary*.

1849.—John Pollock, *Chairman*; Thomas Nesbit, Alex. Jardine, Adam Jack, John Robertson, James Adam, John Wishart, George Murray, James Kirk, James Robertson, John Duncan, E. W. Greenwood and A. Robertson, *Secretary*.

1850.—Hon. John Robertson, *Chairman*; Thomas Nesbit, John Duncan, Adam Jack, James Kirk, A. Jardine, John Pollock, John Wishart, James Adam, James Robertson, George Murray, E. W. Greenwood and W. Hutchinson, Jr., *Secretary*.

1851.—Hon. John Robertson, *Chairman*; John Wishart, John Duncan, Adam Jack, E. W. Greenwood, John Pollock, George Murray, James Smellie, James Macfarlane, George Peebles, Alex. Jardine, R. D. McArthur; William Hutchinson, Jr., *Secretary*.

(George Peebles declining to act James Robertson was appointed in his stead.)

1852.—Hon. John Robertson, *Chairman*; Alex. Jardine, John

Wishart, Adam Jack, James Robertson, James Macfarlane, E. W. Greenwood, George Murray, R. D. McArthur, John Duncan, James Smellie, Alex. Gilchrist and William Girvan, *Secretary*.

1853.—Hon. John Robertson, *Chairman*; Alex. Jardine, Adam Jack, John Wishart, George Murray, Alex. Gilchrist, E. W. Greenwood, James Macfarlane, Julius L. Inches, John Duncan, R. D. McArthur, James Robertson, and William Girvan, *Secretary*.

1854.—Hon. John Robertson, *Chairman*; John Wishart, Adam Jack, James Macfarlane, J. L. Inches, Alex. Gilchrist, R. D. McArthur, Alexander Jardine, James Robertson, and W. Girvan, *Secretary*.

(In this year the number of trustees was reduced to nine.)

1855.—Hon. John Robertson, *Chairman*; John Wishart, Adam Jack, Alex. Jardine, Alex. Gilchrist, R. D. McArthur, James Macfarlane, J. L. Inches, Charles McLaughlan and W. Girvan, *Secretary*.

1856.—Hon. John Robertson, *Chairman*; Alex. Jardine, James Macfarlane, James Reid, Robert Thomson, John Wishart, Alex. Gilchrist, Charles McLaughlan, R. D. McArthur and W. Girvan, *Secretary*.

1857.—Hon. John Robertson, *Chairman*; James Reid, James Macfarlane, Alex. Jardine, Alex. Gilchrist, John Wishart, Robert Thomson, Charles McLaughlan, R. D. McArthur and W. Girvan, *Secretary*.

1858.—Hon. John Robertson, *Chairman*; Alex. Jardine, Charles McLaughlin, James Lawton, Alex. Gilchrist, James Reid, R. D. McArthur, James Macfarlane, Robert Thomson, and W. C. Watson *Secretary*.

1859.—Hon. John Robertson, *Chairman*; James Lawton, A. Jardine, A. Gilchrist, James Reid, James Macfarlane, Robert Thomson, A. Rankine, J. Vassie and W. C. Watson, *Secretary*.

1860.—Hon. John Robertson, *Chairman*; A. Jardine, A. Gilchrist, J. Reid, James Macfarlane, R. Thomson, A. Rankine, J. Lawton, J. Vassie and W. C. Watson, *Secretary*.

1861.—Hon. John Robertson, *Chairman*; James Lawton, James Macfarlane, A. Jardine, James Reid, R. Thomson, Wm. McKay, Alex. Rankine, Wm. Smith and W. C. Watson, *Secretary*.

1862.—Alexander Jardine, *Chairman*; Hon. John Robertson, James Lawton, J. Macfarlane, James Reid, William MacKay, William Smith, A. Rankine, D. Robertson and W. C. Watson, *Secretary*.

1863.—Alexander Jardine, *Chairman*; Hon. John Robertson, James Lawton, J. Macfarlane, James Reid, R. Thomson, William MacKay, William Smith, A. Rankine, L. Donaldson; James G. Forbes, *Secretary*.

1864.—Hon. John Robertson, *Chairman*; Alex. Jardine, William MacKay, William Smith, James Reid, James Macfarlane, A. Rankine, P. R. Inches having declined to act and L. Donaldson and James Lawton having the next greatest numbers are elected; James G. Forbes, *Secretary*.

1865.—Hon. John Robertson, *Chairman*; James Reid, L. Donaldson, James Macfarlane, Alex. Jardine, Alex. Rankine, William Smith, William MacKay, Adam Young; James G. Forbes, *Secretary*.

1866.—Hon. John Robertson, *Chairman*; James Reid, L. Donaldson, Alex. Jardine, James Macfarlane, William Smith, Alex. Rankine, Adam Young, William MacKay; James G. Forbes, *Secretary*.

1867.—Hon. John Robertson, *Chairman*; James Reid, Alex. Jardine, James Macfarlane, William MacKay, A. McDonald, A. Rankine, L. Donaldson, Adam Young; James G. Forbes, *Secretary*.

1868.—Hon. John Robertson, *Chairman*; James Reid, Alex. Jardine, Dr. L. McLaren, George Hutchinson, Jr., Robert Marshall, James Macfarlane, William MacKay, A. Young and E. I. Brass having a tie vote, Mr. MacKay was elected, but resigned, and Mr. Brass was appointed to fill the vacancy, James G. Forbes, *Secretary*.

1869.—Alex. Jardine, *Chairman*; James Macfarlane, L. Donaldson, Dr. L. McLaren, G. Hutchinson, Jr., A. Young, R. Marshall, E. I. Brass; James G. Forbes, *Secretary*.

1870.—Alex. Jardine, *Chairman*; E. I. Brass, R. Marshall, Dr. L. McLaren, G. Hutchinson, Jr., T. A. Rankine, L. Donaldson, G. Murdoch; J. G. Forbes, *Secretary*.

1871.—Alex. Jardine, *Chairman and Treasurer*; L. Donaldson, E. I. Brass, T. A. Rankine, William Girvan, R. Marshall, L. Stewart, J. G. Forbes, R. D. McArthur, P. R. Inches, J. Macfarlane, W. G. Shanks and D. R. Munro, *Secretary*.

1872.—James Macfarlane, *Chairman*; Alex. Jardine, Laughlan Donaldson, Robert Marshall, E. I. Brass, J. G. Forbes, Luke Stewart, D. J. Schurman, James Knox, W. G. Shanks, J. M. Anderson and D. R. Munro, *Secretary*.

1873.—Luke Stewart, *Chairman*; Alex. Jardine, James G.

Forbes, D. J. Schurman, *Treasurer*; James Macfarlane, Robert Marshall, J. M. Anderson, P. R. Inches, M.D., W. G. Shanks, James Knox, E. I. Brass and D. R. Munro, *Secretary*.

1874.—Luke Stewart, *Chairman*; James Knox, James G Forbes, P. R. Inches, M.D., D. J. Schurman, *Treasurer*; E. I. Brass, Alex. Jardine, James Macfarlane; John Willet, *Secretary*.

1875.—Luke Stewart, *Chairman*; E. I. Brass, J. G. Forbes, D. J. Schurman, *Treasurer*; P. R. Inches, M.D., James Knox, James MacFarlane; John Willet, *Secretary*.

1876.—Luke Stewart, *Chairman*; J. Knox, J. Macfarlane, P. R. Inches, M.D., E. I. Brass, T. A. Rankine, D. J. Schurman, Robert Marshall, R. D. McArthur and John Willet, *Secretary*.

1877.—Luke Stewart, *Chairman*; R. Marshall, James Knox, D. J. Schurman, *Treasurer*; T. A. Rankine, E. I. Brass, R. D. McArthur, James Macfarlane, P. R. Inches, M.D., James Straton, *Secretary*.

1878.—Luke Stewart, *Chairman*; R. Marshall, James Knox. D. J. Schurman, *Treasurer*, T. A. Rankine, E. I. Brass, R. D. McArthur, James Macfarlane, P. R. Inches, M.D., and James Straton, *Secretary*.*

1879.—Thomas A. Rankine, *Chairman*; P. R. Inches, M.D., E. I. Brass, Hon. Robert Marshall, R. D. McArthur, Luke Stewart, James Macfarlane, D. J. Schurman, William Rainnie, James Straton, *Secretary*.

1880.—Thomas A. Rankine, *Chairman*; P. R. Inches, M.D., R. D. McArthur, E. I. Brass, Matthew Lindsay, A. C. Jardine, Joseph R. Stone, John H. McRobbie, Joseph K. Dunlop, Hon. Robert Marshall, W. K. Mollison, Howard D. Troop, (Resigned) Luke Stewart, W. C. Whittaker.

1881.—Matthew Lindsay, *Chairman*; James Macfarlane.

* It will be observed that at the annual meeting held on June 12, 1878, the following resolution moved by Mr. W. C. Whittaker and seconded by Mr. James Hannay was carried unanimously:—

“Agreed that the thanks of this meeting be tendered the trustees for the satisfactory and efficient manner in which they have discharged the onerous duties of their office during the past year, and that under the peculiar circumstances that there be no election of trustees at this meeting.”

LUKE STEWART, *Chairman*.

JAMES STRATON, *Secretary*.

It would thus appear that the reason for the unanimous re-election of the trustees for the year 1877-78, was on account of the highly satisfactory manner in which they discharged their arduous duties during what was doubtless the most critical period of the existence of St. Andrew's church through which it had thus far passed.

Hon. Robert Marshall, Ed. I. Brass, Joseph K. Dunlop, Alex. Rankine, John H. McRobbie, James Kennedy, W. K. Mollison, Joseph R. Stone, John L. Wilson, Thomas Finlay.

1882.—T. A. Rankine, *Chairman*; Alex. Rankine, P. R. Inches, M.D., E. I. Brass, Luke Stewart, A. C. Jardine, J. R. Stone, Thomas Finlay, R. D. McArthur, James Kennedy, Matthew Lindsay, Joseph K. Dunlop.

1883.—T. A. Rankine, *Chairman*; Joseph K. Dunlop, R. D. McArthur, E. I. Brass, Luke Stewart, P. R. Inches, M.D., W. C. Whittaker, Alex. L. Law, Alex. C. Jardine, Alex. Rankine, William Logan, J. R. Cameron.

1884.—Thomas A. Rankine, *Chairman*; P. R. Inches, M.D., E. Irvine Brass, R. D. McArthur, Alex. C. Jardine, James R. Cameron, *Luke Stewart, James Straton, Joseph K. Dunlop, and J. G. Forbes, *Secretary*.

1885.—P. R. Inches, M.D., *Chairman*; Alex. Macaulay, A. C. Jardine, J. R. Cameron, James Kennedy, W. C. Whittaker, W. C. Magee and J. G. Forbes, *Secretary*.

1886.—P. R. Inches, M.D., *Chairman*; R. D. McArthur, James Kennedy, A. Macaulay, J. R. Cameron, T. A. Rankine, W. C. Magee, George Robertson, R. H. B. Tennant, J. G. Forbes, *Secretary*.

1887.—T. A. Rankine, *Chairman*; P. R. Inches, M.D., Alex. Macaulay, J. R. Cameron, William C. Magee, James Kennedy, R. H. B. Tennant, R. D. McArthur, J. G. Forbes, *Secretary*.

1888.—P. R. Inches, M.D., *Chairman*; T. A. Rankine, Alex. Macaulay, J. R. Cameron, W. M. McLean, James Kennedy, R. H. B. Tennant, W. W. McLaughlin; J. G. Forbes, *Secretary*.

1889.—Alex. Macaulay, *Chairman*; P. R. Inches, M.D., J. R. Cameron, W. M. McLean, H. C. Rankine, W. W. McLaughlin, James Knox; J. G. Forbes, *Secretary*.

1890.—Alex. Macaulay, *Chairman*; P. R. Inches, M.D., Thos. A. Rankine, A. Wishart, W. J. Forbes, H. C. Rankine, J. K. Dunlop, J. R. Cameron, James Knox, W. C. Magee, W. M. McLean and J. G. Forbes, *Secretary*.

1891.—Alex. Macaulay, *Chairman*; W. J. Forbes, P. R. Inches, M.D., J. K. Dunlop, H. C. Rankine, A. Wishart, J. R. Cameron, James Knox, Andrew Blair; J. G. Forbes, *Secretary*.

*Mr. Luke Stewart died 1884, and Mr. James Kennedy was elected in his place.

1892.—Alex. Macaulay, *Chairman*; J. K. Dunlop, W. J. Forbes, P. R. Inches M.D., James Knox, Andrew Blair, J. R. Cameron, A. Wishart; J. G. Forbes, *Secretary*.

1893.—Alex. Macaulay, *Chairman*; J. G. Forbes, P. R. Inches, M.D., Frank Rankine, Andrew Blair, W. J. Forbes, James Knox, J. K. Dunlop, J. R. Cameron.

1894.—Alex. Macaulay, *Chairman*; P. R. Inches, M.D., James Knox, Andrew Blair, J. R. Cameron, Frank Rankine, J. G. Forbes, R. M. Magee, W. J. Forbes. and R. K. Cameron, *Secretary*.

1895.—Alex. Macaulay, *Chairman*; J. G. Forbes, P. R. Inches, M.D., Andrew Blair, James Knox, Frank Rankine, J. R. Cameron, R. M. Magee, P. S. McNutt and R. K. Cameron, *Secretary*.

1896.—Alex. Macaulay, *Chairman*; P. R. Inches, M.D., Andrew Blair, P. S. McNutt, R. M. Magee, James Knox, J. R. Cameron, H. C. Rankine, and R. K. Cameron, *Secretary*.

1897.—P. R. Inches, M.D., *Chairman*; Alex. Macaulay, James Knox, P. S. McNutt, T. Dunning, H. C. Rankine, Frank Rankine, A. Blair, R. M. Magee and R. K. Cameron, *Secretary*.

1898.—J. G. Forbes, *Chairman*; P. R. Inches, M.D., Frank Rankine, Andrew Blair, Alex. Macaulay, P. S. McNutt, Thos. Dunning, E. A. Smith, H. C. Rankine, William Rankine, James Knox, R. M. Magee and W. Rae Wilson, *Secretary*.

1899.—J. G. Forbes, *Chairman*; P. R. Inches, M.D., Hon. Robert Marshall, Frank Rankine, Alex. Macaulay, Andrew Blair, R. M. Magee, P. S. McNutt, E. A. Smith, H. C. Rankine, Thomas Dunning and John B. Magee, *Secretary*.

1900.—P. S. McNutt, *Chairman*; P. R. Inches, M.D. Alex. Macaulay, Frank Rankine, R. M. Magee, Andrew Blair, Hon. Robert Marshall, John B. Magee, Thomas Dunning, E. A. Smith, William Murdoch and R. K. Cameron, *Secretary*.

1901.—P. S. McNutt, *Chairman*,; P. R. Inches, M.D., J. Gordon Forbes, James Knox, Frank Rankine, C. S. Everett, John B. Magee, A. D. Smith, Wm. Murdoch, Robert M. Magee, William Rankine, Hon. Robert Marshall, and R. K. Cameron, *Secretary*.

1902.—P. S. McNutt, *Chairman*; P. R. Inches, M.D., Robert M. Magee, Frank Rankine, C. S. Everett, A. D. Smith, Andrew Blair, John B. Magee and R. K. Cameron, *Secretary*.

1903.—P. S. McNutt, *Chairman*; P. R. Inches, M.D., Robert

M. Magee, Frank Rankine, C. S. Everett, A. D. Smith, John B. Magee, C. H. Ferguson, R. K. Cameron.

1904.—A. D. Smith, *Chairman*; P. S. McNutt, P. R. Inches, M.D., C. S. Everett, C. H. Ferguson, Robert M. Magee, Frank Rankine, Dr. J. R. McIntosh and R. K. Cameron, *Secretary*.

1905.—A. D. Smith, *Chairman*; Robert M. Magee, C. H. Ferguson, Frank Rankine, C. S. Everett, Alex. Wilson, G. H. McRobbie, J. R. McIntosh and R. K. Cameron, *Secretary*.

1906.—A. D. Smith, *Chairman*; Frank Rankine, Alex. Wilson, Robert M. Magee, C. H. Ferguson, P. R. Inches, M.D., J. R. McIntosh, G. H. McRobbie and W. M. Angus, *Secretary*.

1907.—Robert M. Magee, *Chairman*; A. D. Smith, J. R. McIntosh, Frank Rankine, G. H. McRobbie, Alex. Wilson, P. R. Inches, M.D., C. H. Ferguson and W. M. Angus, *Secretary*.

1908.—Robert M. Magee, *Chairman*; P. R. Inches, M.D., C. B. Allan, Alex. Wilson, A. D. Smith, C. H. Ferguson, Frank Rankine and W. M. Angus, *Secretary*.

1909.—Robert M. Magee, *Chairman*; Frank Rankine, P. R. Inches, M.D., Alex. Wilson, A. D. Smith, C. H. Ferguson, C. B. Allan, Dr. J. R. McIntosh and W. M. Angus, *Secretary*.

1910.—Robert M. Magee, *Chairman*; C. H. Ferguson, P. R. Inches, M.D., A. D. Smith, Alex. Wilson, J. R. McIntosh, D. R. Jack, C. B. Allan, Frank Rankine, Stanley E. Elkin, L. G. Crosby and W. M. Angus, *Secretary*.

1911.—Robert M. Magee, *Chairman*; C. B. Allan, F. Neil Brodie, P. R. Inches, M.D., D. R. Jack, F. C. Macneill, J. R. McIntosh, A. D. Smith, Frank Rankine, L. G. Crosby, Stanley E. Elkin, and W. M. Angus, *Secretary*.

1912.—Frank Rankine, *Chairman*; L. G. Crosby, F. Neil Brodie, D. R. Jack, Stanley E. Elkin, P. R. Inches, M.D., R. J. McAdoo, J. R. McIntosh, F. C. Macneill, A. D. Smith, W. A. Connor, and W. M. Angus, *Secretary*.

Appendix E.

COPY OF GRANT TO JOHN BOGGS, ET AL,

DATED JUNE 29, 1784. NOVA SCOTIA.

GEORGE the THIRD, by the Grace of God of Great Britain, France and Ireland, King, Defender of the Faith, and so forth:

KNOW YE, that we of our special Grace, certain knowledge and mere motion, have given and granted, and by these Presents for Us, our Heirs and Successors, do give and grant unto John Boggs, Andrew Cornwall, James Reid, John Menzies, Charles McPherson, William Henderson, John Gemmill and Robert Chillis, their heirs and assigns, a tract of land containing the space of nine town lots in the Town Plot of the Township of Parr, within the County of Sunbury in our Province of Nova Scotia, bounded, abutted and measuring as follows, to-wit: the plot marked B, measuring on Queen Street four hundred feet, on Carmarthen Street one hundred feet, on the rear of the lots from number nine hundred and ten to nine hundred and nineteen, both inclusive, four hundred feet, according to the original plan of the Town, and hath such shape, form and marks as appears by a plan thereof hereunto annexed, together with all profits, commodities, appurtenances and hereditaments whatsoever thereunto belonging, or in any wise appertaining, and Mines and Minerals, saving and reserving, nevertheless to Us, our Heirs and Successors, all Mines of Gold, Silver, Copper, Lead and Coals. To have and to hold the parcel or tract of land and all and singular other the premises hereby granted unto the said John Boggs, Andrew Cornwall, James Reid, John Menzies, Charles McPherson, William Henderson, John Gemmill and Robert Chillis. their Heirs and Assigns forever in fee and common soccage, but in special trust to and for the special public use, intents and purposes following, to-wit: for the erection building and accommodation of a Meeting-House, or Public place of Worship, for the use of such of the inhabitants of the said Town, as now are, or shall hereafter be of the Protestant profession of worship, approved of by the General Assembly of

the Church of Scotland forever, and further for the erection and building and accommodation of a dwelling-house, out-house, easements and conveniences for the habitation, use and occupation of a Minister to officiate and perform Divine Service in the Meeting-House aforesaid, according to the form and profession aforesaid, and his successors forever; and further for the building and erection of a public School House, and Public Poor House, with proper accommodations and conveniences for the use of the inhabitants of the said Township of Parr, forever, and upon this further trust and confidence to secure and defend the said piece and tract of land and all such buildings, edifices, improvements, commodities and appurtenances, to and for the several and respective special public uses, intents and purposes aforesaid forever, but to and for no other or private use, intent and purpose whatsoever.

And provided and upon this condition, that if the land hereby given and granted to the said Trustees in trust as aforesaid, and their Heirs and Assigns as aforesaid shall, at any time or times hereafter, come unto the possession and tenure of any person or persons whatever, inhabitants of our said Province of Nova Scotia, either by virtue of any Deed of Conveyance of the Trust aforesaid or descent, such person or persons being inhabitants as aforesaid shall within twelve months after his, her or their entry and possession of the same take the oaths prescribed by Law and make and subscribe the following declaration, that is to say:

I do promise and declare that I will maintain and defend to the utmost of my power the authority of the King in his Parliament as the Supreme Legislature of this Province, and such declaration and certificate of the Magistrate that such oaths have been taken being recorded in the Secretary's Office of the said Province, the person or persons so taking the oaths of the said and making and subscribing the said declaration shall be deemed the lawful possessor or possessors of the lands and trust hereby granted as aforesaid, and in case of default on the part of such person or persons in taking the oaths and making and subscribing the declaration within twelve months as aforesaid, this present Grant, and every part thereof, shall and We do hereby declare the same to be null and void to all intents and purposes, and the trust hereby granted and every part thereof shall revert to and become vested to Us, our Heirs and Successors, anything herein contained to the contrary notwithstanding.

Given under the Great Seal of our Province of Nova Scotia, witness our Trusty and Well Beloved John Parr, Esquire, Our

Captain General and Governor-in-Chief in and over our said Province, this Twenty-ninth day of June in the year of our Lord, one thousand seven hundred and eighty-four, and in the Twenty-fourth year of Our Reign.

(Signed) J. PARR,

By His Excellency's Command.

(Signed) RICHARD BULKELEY.

No. 38.

Nova Scotia, Halifax,

Regd. June 29th, 1784.

(Signed) AR. GOOLD, *Regr.*

New Brunswick.

Registered the 23rd day of December, 1784.

I, Richard W. L. Tibbits, Deputy Provincial Secretary of the Province of New Brunswick, do hereby certify that I have carefully compared the foregoing copy with the Record of the Grant to John Boggs and others, now in the office of the Provincial Secretary, and find the same to be a true copy thereof and I further certify that there is not any plot or plan of Survey attached to said Record.

DEPUTY PROVINCIAL SECRETARY.

Provincial Secretary's Office,
Fredericton, June 21st, 1888.

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